

Calvinist Contact

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Legislation could endanger refugees

Margaret Griffioen-Drenth

OTTAWA — Two access restrictions in Canada's proposed Bill C-55 refugee legislation could send some people

fleeing persecution back to their homeland, according to a Mennonite Central Committee (MCC) report.

Last month, MCC representatives were among several church groups who challenged a parliamentary study committee to remove two categories from the bill which deny refugee claimants access to a Refugee Board hearing. (A hearing entitles the claimant to have his case assessed on the basis of the UN Convention for Refugees, which Canada has signed. It states that if the person has a well-founded fear of persecution, he has to be given refugee status.) Under Bill C-55 people entering Canada from certain countries would automatically be exempted from refugee status and have no avenue to explain their fears of persecution.

"Being a refugee is an individual matter," argues MCC, and the focus in considering a claim should not lie on the country from which the person comes but on "the security of the individual."

"Third Country" restriction

One category of people who would not be given access to the Refugee Board are those coming here through a "safe third country" and who would be allowed to return there or have their refugee status determined in that country.

Although "the logic behind this restriction is understandable," MCC argues, the primary need of refugees, which is protection from persecution, may not be met. The Cabinet, in Continued on page 2 ...

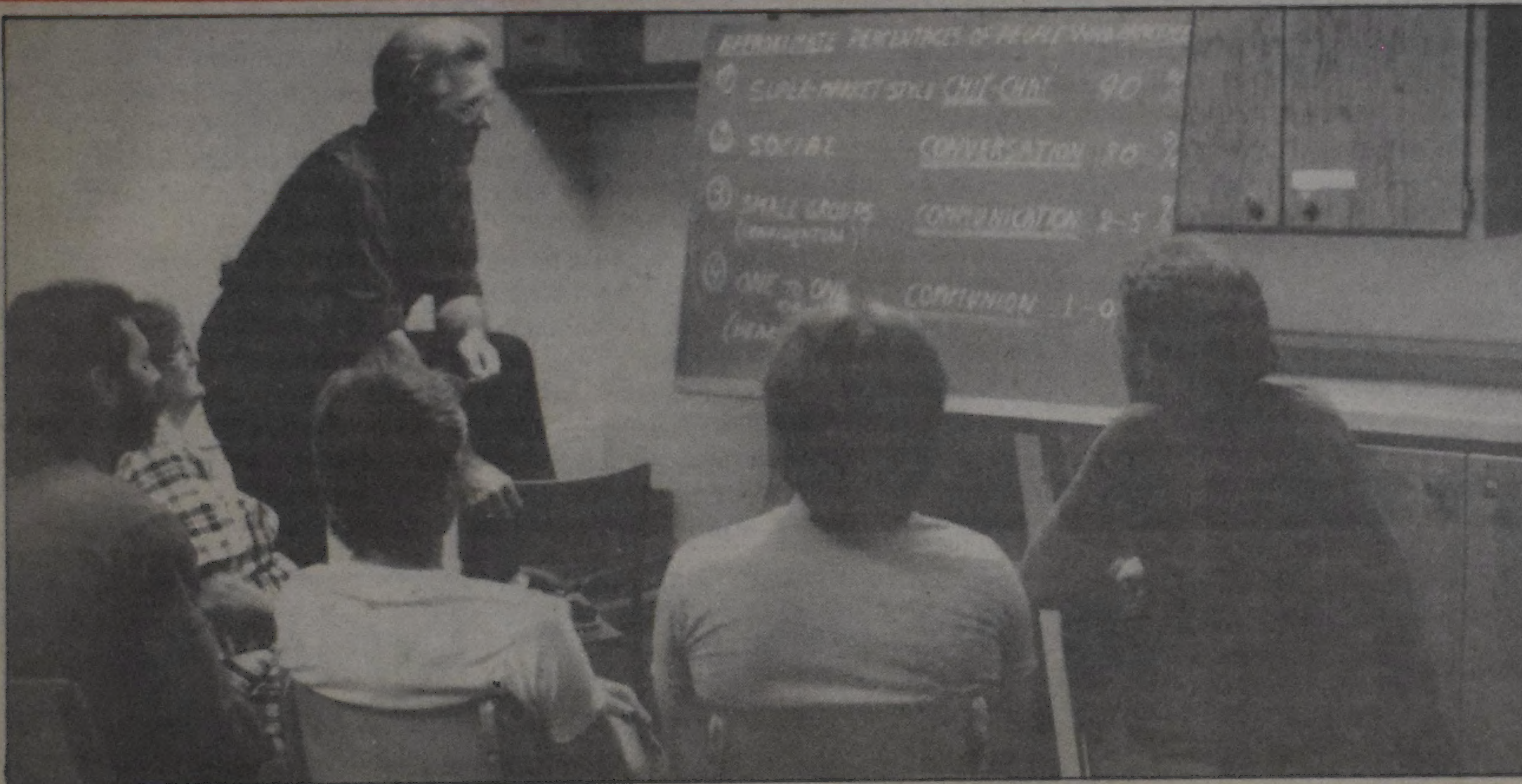


Photo: Courtesy of Case Vander Stelt
Case Vander Stelt explains the Self-Discovery of Imprisoned Persons (SIP) program to inmates and interested guests.

Prison self-discovery program cited

Marian Van Til

BRANTFORD, Ont. — Hundreds of prisoners in Ontario will be happy to know that a self-discovery program operated on their behalf has received status as a charitable organization.

Self-Discovery of Imprisoned Persons (SIP) of Brant-Norfolk County was recently granted a provincial charter from the Ontario government. That means it has been given a charitable registration number which make donations to the program tax deductible.

SIP was begun 3½ years ago by Hamiltonian Cornelis (Case) Vander Stelt, 58. Vander Stelt explains that its aim is "to help people (primarily inmates) develop for themselves a better balance between their physical, emotional, intellectual and spiritual health, and greater wholeness in the Lord of life." Vander Stelt, a former construction company owner, has voluntarily run the program, sinking much of his own money into it. He has no formal degrees in social work or psychology, but has accumulated expertise from exposure to leaders in those fields, from much reading, and an uncanny knack for communicating.

Reactions from prisoners indicate that SIP's aim is realized in an unusually effective way. Vander Stelt conducts small group sessions every Wednesday at Brantford's Burtch Correctional Centre, makes weekly visits to the Brantford jail, and conducts regular meetings at the Colborne Street United Church in Brantford. He follows up with one on one visits and, when necessary, court appearances and family visits, as well as maintaining contact with ex-prisoners.

The content of SIP is based on the "Seven Steps to Freedom" developed in 1963 by an ex-inmate at the Kansas State Penitentiary. These "steps" resemble

those used by Alcoholics Anonymous. They stress facing the truth about oneself and examining personal strengths and weaknesses. The result is seeing the need for change, with the help of a "power from which we can gain strength." Inmates are encouraged to

set attainable goals towards which to work. Freedom from emotional and spiritual bondage is the eventual result.

Active listening

Vander Stelt unashamedly infuses the Continued on page 2 ...

King James Version is still king

Robert VanderVennen

TORONTO, Ont. — Tyndale House Publishers has just come out with "The One Year Bible" which is the text of the entire Bible arranged into 365 daily readings. For each day there is an Old Testament and a New Testament reading, and a reading from the Psalms. One or two Proverbs are sprinkled in each day like salt and pepper.

What is surprising about this good idea is that this Bible text is the King James Version. Tyndale House was started in order to publish and promote the dynamic modern-language paraphrase of the Bible prepared by Kenneth Taylor and called "the Living Bible." Why would they now publish this Bible in King James English?

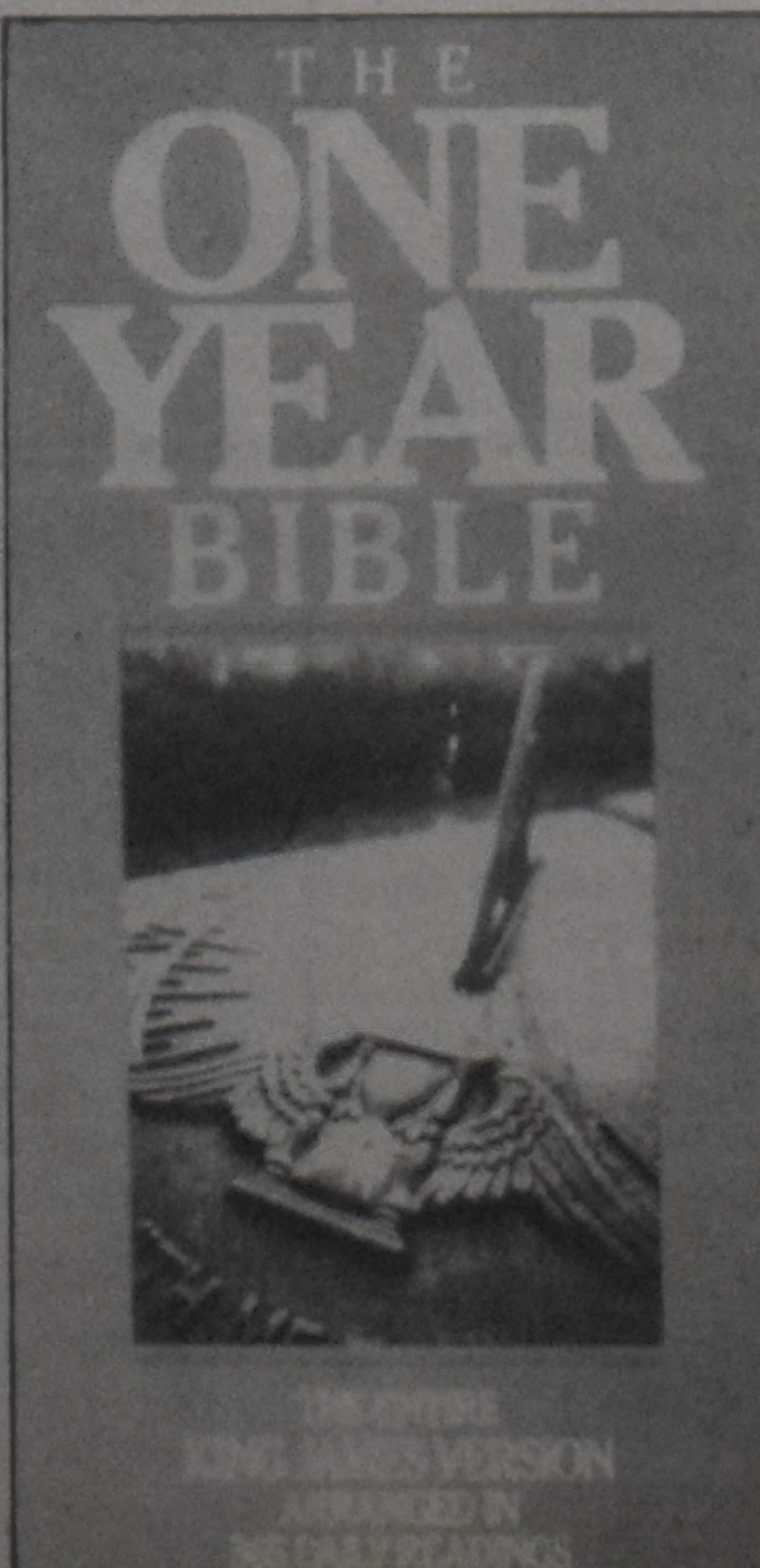
Philip Comfort, senior editor of Tyndale's Bible Department, says that they do also have The One Year Bible with The Living Bible text, and have even sold a million copies of it during its first year. Since the 365-day Bible seemed like such a good idea, they also prepared an edition with the New International Version, and it has sold

into the hundreds of thousands of copies. Seeing that they had a good thing going, the next step was the King James text, which will likely be popular also.

In fact, a recent survey shows that the

King James Version is still the best-selling Bible version, reports the publisher of the KJV, Thomas Nelson Publishers. The recent survey by the Barma Research Group shows that the second most popular Bible version in terms of sales in the New King James Version. The new KJV has removed the "thee's" and "thou's" and it contains extensive footnotes showing alternative readings of the text found in better ancient manuscripts than those used for the KJV.

In some ways it is not surprising that many Christians still love the King James Version. However, the KJV has two very major limitations. Those are the fact that it does not make use of ancient biblical manuscripts that have been discovered since the KJV was published in 1611, and the fact that the archaic language of the KJV keeps its text at some distance from our ability to understand and empathize with.



Thinkbit


"Sometimes one feels as if one half of the world is asking advice of the other half while both sides are sitting in the same darkness."

From: *Reaching Out* by Henri J.M. Nouwen

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Legislation could endanger refugees

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Pressreview

Carl D. Tuyl



Suppose you operated a little convenience store at the edge of town opposite vacant land. One day you read in the paper that the land opposite your store will be developed and high-rise apartment buildings will be built cross from your modest operation. What will you do? Whine about the fact that the supermarkets will move in, or get with it, expand your store, and try to cash in on the new opportunity? That, simplified to a large extent, is the debate that goes on in our country.

Monsieur Mulroney, smiling like a new father, announced that through his hard fought free-trade deal we stand at the threshold of such prosperity which will bring us all to the economic status of semi-millionaires. John Turner, ever the "Bay Street banker," who in the words of one observer "jumped on the free-trade issue like a drowning man reaching for a lifejacket," sees no more than the "greening of Canada" with American dollars. The Canadian labour movement foresees return to slave-labour conditions, with watery gravy in every Canadian pot.

Ed Broadbent, the red philosopher-statesman, fears even more cultural domination from the country that already brought us McDonald's, Mickey Mouse, Kentucky Fried Chicken, Ollie North, Tammy the mascara queen, and planned obsolescence. We have had enough of those contributions, so reasons Eduard, but we will get much more. For every optimist there is one who predicts dire consequences.

Summarizing it in my usual succinct manner, I believe that they are all right. Yes, there will be increased prosperity for some, hard times for others, and yes, Eduard, we will begin to look and act more like the people from the U.S. of A. wearing white belts around double knit polyester pants.

Monsieur Mulroney, filled with grace and goodwill, invited the premiers to Ottawa to be briefed. They emerged from that meeting with mixed reactions. Bourassa was already ringing the cashregister with energy sales to the south, and Ontario's Peterson held forth like a wise old guru about his reservations. Both Manitoba's Pawley and P.E.I.'s Ghiz joined Peterson in making vague opposing statements.

★★★★

While all this was going on we noticed how both the Post Office and the currently striking postal union parked themselves resolutely in the nineteenth century with

negotiations marked more by bitterness than willingness to work together. Our government is not innocent in this matter. The mandate to the Post Office to eliminate its deficit is straight out of *Alice in Wonderland*, an impossible dream, which the Post Office pursues with an effort worthy of nobler tasks, such as, for instance, getting the mail delivered. What both the union and the Post Office have lost sight of is the fact that they have a socio-cultural role to fulfil in our country. By concentrating on only economic aspects the three parties, government, Post Office and unions have done us a serious disservice.

★★★★

The Bank of Canada intervened again when our dollar rose sharply on the currency markets. The bank dumped Canadian dollars and bought the American kind to keep the Maple Leaf dollar at its current artificial low level. The rise in price was occasioned by positive reaction to the free-trade deal.

★★★★

President Ronald Reagan suffered a serious political setback when the Senate's judiciary committee voted not to endorse the nomination of Robert Bork to the Supreme Court. Reagan spoke courageously of continuing the fight but the appointment of Bork is now unlikely. Observers interpret this happening as the beginning of Reagan's "lame-duck-state," and declare that the remaining period of his presidency will only be useful for the gathering of credits for

Reagan's pension. Which, of course, raises the question whether his administration can succeed in obtaining ratification for the trade pact with Canada. There is a tendency in the Washington Congress to protect the American market more jealously than Khomeini protects the virtue of Iranian women.

★★★★

Fiji, which was previously known as a stopover on the way to other destinations, has now achieved some notoriety because of a second coup masterminded by a military man in which he toppled the Indian-dominated government. He had tried to do that earlier this year and failed. But true to that old adage of not "succeeding at first," he tried again, and what do you know — he is the big boss now.

Colonel Sitiveni Rabuka celebrated his victory by declaring his country a republic. The stiff upperlip diplomats of External Affairs in London did not quite know what to do with that, so they oohed and aahed a little bit, not

saying anything. Sticky wicket, you know, old chap.

★★★★

Sweden has decided to become a non-nuclear nation. Its 22 nuclear reactors will be gradually decommissioned, and early in the next century the country will get its energy from alternate sources, hopefully avoiding the acid rain solution.

★★★★

There were elections in Egypt. Well, elections? Let's not get too technical. There was only one name on the ballot though, so there was no real nailbiting, kneebuckling tension about the outcome. President Mubarak won the election. Nobody knows who was the defeated candidate because there was no such person. Only winners, no losers in Egypt.

★★★★

The big story in The Netherlands up till a few days ago was the kidnapping of Gerrit Jan Hein, the brother of the grocery magnate Albert

Hein. I am trying to find out what happened but the post office lets me down. No papers are delivered. Only bills. That too is a post office conspiracy; they only deliver the mail which I would like to be held up. Bills and offers for unconditional life insurance. Why is it that everybody wants to insure my life? Sometimes I look, tempted by the come-ons in these brochures at the cost of the premium. At those costs you could be a 781-year-old person asking for insurance.

And I get those offers for education in time management. Just reading all those offers would be poor management of time. Other unnecessary mail is envelopes with valuable coupons for articles that I never use. Get with it, Canada Post, and deliver my cheque from the tax department and the letter from Auntie Katrien. Pretty please?

Carl Tuyl is pastor of First Christian Reformed Church in Kingston, Ontario.

1987/1988 ★

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Calvinist Contact

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Editorial

How free is free trade?

There should be no doubt in anyone's mind that the free trade agreement between the United States and Canada, if ratified and implemented, will have a great impact on the future of Canada. Prime Minister Mulroney has called the agreement a significant step in "our evolution as a nation." He's right. The effects of this pact will not only be economic but social and political as well.

It's not just a question of employment and income, this opening up to each other of two national markets. It's as much a matter of the magazines we will read, the textbooks our children will study and the working conditions we will experience in a society that is more open to American investment. It may even affect the positions we will take on foreign issues sensitive to our American partner. There will be decades of socio-political ripples if not waves.

What the impact will be on the United States as a nation is hard to determine from here, but it is bound to be less significant. The matter of relative size is the key factor. Canada and the United States are not partners of equal strength. Nor are their industries of equal size. Since Canada as the weaker partner is taking the greater risk, the Prime Minister has a point when he says that this deal is not for the fainthearted.

Benefits for "us"

It is too early to tell whether the deal is economically good for Canada. It is obvious that some Canadian industries will suffer and some will benefit. But the general consensus among business people seems to be that the deal is good for both nations.

That may be somewhat puzzling to those not familiar with economic realities. How can two groups benefit from sharing their separate portions? The answer to that question lies in the fact that third parties will suffer. By creating a common market among themselves, Canada and the United States are giving each other preferential treatment, at the expense of the rest of the world.

That coming reality may not seriously hurt countries affiliated with the European Common Market, but it is bound to affect adversely countries not protected by a common market, in particular third-world nations. If they were having a hard time before, think how much more difficult it is going to be for them to break into the North American market now. Protectionism by the creation of common markets may well go against the calling we have as richer nations to share and be open to poorer nations.

Reality or fear?

There are strong arguments to be made in favour of creating free trade between Canada and the U.S. Economic realities in the world have put pressure on the Americans to become more protectionist in their trade with other countries. In order to maintain the viability of U.S. industries, the American Congress is applying tariffs to more and more goods coming into the country. This trend would definitely hurt Canada, which is the primary foreign customer and supplier in the U.S. market. From an economic point of view, Canada would be in for a shock, unless exempted by separate agreement. It was only a matter of time before the auto pact would have been altered in favour of the U.S.

But lest we become too impressed with the weight of the economic argument, we must resist the temptation to act out of fear. Fear is not a good basis on which to build international

relations. Of course, fear is noticeable as a motivator in both pro- and anti-free-trade positions. Business is afraid of losing a market and is in favour of free trade. Labour is afraid of losing the autopact and is opposed to free trade. Are we simply trading off one fear against the other? If so, it's double trouble, cauldron bubble. When shall we three — Canada, United States and Fear meet again?

Fearful safety

Catholic theologian Henry J.M. Nouwen has shared some penetrating insights about fear in his book *Lifesigns*, insights which could help us take a responsible position in the free trade issue. Among other things, he points out that "fear makes us move away from each other to a 'safe' distance, or move toward each other to a 'safe' closeness." Fear, he says, prevents us from growing into mature people.

There are two themes here that could be applied to the international scene. The "moving away" that Nouwen attributes to fear is happening today in the economic realm. Protectionism and a common market removes us a "safe" distance from other economic neighbours. At the same time, Canada and the U.S. are moving to a "safe" closeness.

Nouwen continues: "We need each other, but we should not lose our independence; we have a need for closeness, but we should not give up our individuality; we have a need for mutual support, but we also need space for ourselves ... Good interpersonal relationships are the result of negotiation between partners, in which they define each other's rights as well as needs." One could hardly find a better way of prescribing the kind of free trade talks Canada and the U.S. should be having. Is Canada going to have the space to be independent?

Discern the spirits

This is not an anti-free-trade editorial anymore than it is a pro-free-trade one. This is an attempt at setting our thinking in a certain direction and at discerning false spirits that may lead us astray.

At least two main questions must be faced in the future as the details of the agreement become visible: has Canada given up too much of its independence and character in order to come close to the U.S.? Secondly, have Canada and the United States (and other economic-block countries) become too distant from underdeveloped nations to be their economic neighbours? Do the two governments and the societies they represent live in the house of fear or in the house of love, which casts out all fear? Are we up against the idolatry of economic safety or the bold initiative of two peoples who trust in their founding Father, who has promised to provide *all* his children with their daily bread?

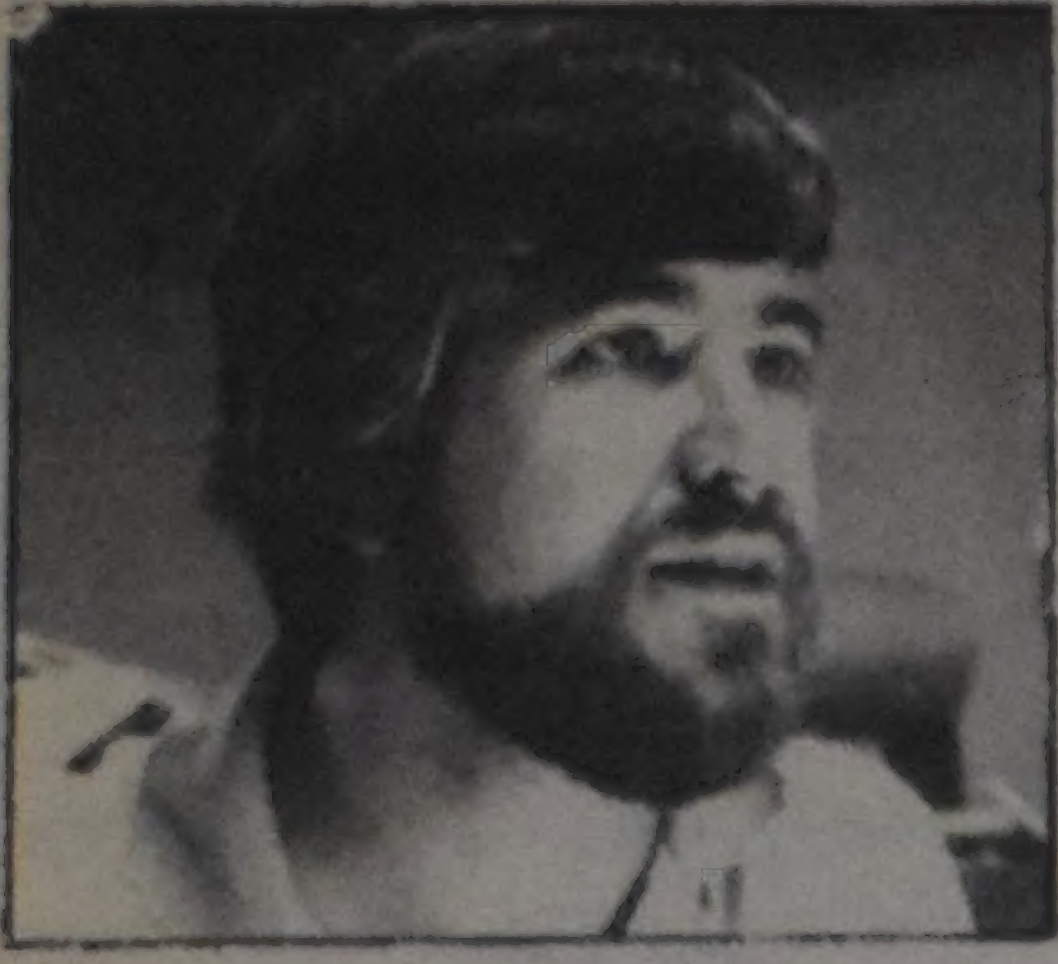
Charlie says

Maybe Linus is right when he tells his cartoon sister Lucy: "Charlie Brown says that brothers and sisters can learn to get along ... He says they can get along the same way mature adults get along ... And he says that adults can get along the same way that nations get along ... At this point the analogy breaks down!"

If the analogy breaks down, it's because nations don't dare to trade freely and lovingly with all their economic neighbours.

BW

JUST A MOMENT/HERMAN PRAAMSMA



"Believe it or not."
(Robert Leroy Ripley, 1893-1949) Title
of syndicated newspaper feature)

There is a very old and famous story about Napoleon and the veteran. Apparently Napoleon was just back from Elba, and as he was gearing up for Waterloo he reviewed some of the old faithful guards who had served under him during his conquest of Europe. He stopped in front of a veteran with only one arm, who proudly wore the Legion of Honour decoration. "Old friend," said the Emperor, "tell me why you were decorated." "Sire," the old soldier replied, "I received this after the Battle of Austerlitz, where I gave one of my arms for my country!" Moved, Napoleon exclaimed, "What a magnificent sacrifice! You sound like the kind of man who regrets that he did not give both arms for his country!"

"What then would have been my reward, Sire?" smiled the grenadier.

"Why, I would have awarded you a *double* legion of honour!" Napoleon replied, visibly overcome with emotion.

Immediately the proud greybeard drew his sword, and cut off his other arm. What a wonderful story!

For years it was told with gusto as an example of heroic dedication to a cause, at least until someone had the wit to ask the question, "And with what arm precisely did this soldier cut off his remaining arm?"

It is amazing how gullible most people are. We are ever ready to believe what others tell us, as long as they do so with conviction and emotion.

For the more credulous among us there is even an entire industry that thrives on ready faith in the unbelievable. Little tabloids sell literally millions of copies every single week by featuring stories such as: "Creature from Outer Space Touched Me and Cured My Hemorrhoids," or "Ghost of Elvis Fathered My Triplets."

And maybe that's funny.

But what is not so funny is that in the church, people are often ready to believe whatever someone tells them, as long as it sounds convincing and pious. There too the same thing holds: use your common sense, and exercise your responsibility to find out for yourself what is reliable and trustworthy.

We are not to believe what others tell us. We are to believe what God has told us. And we may find that out together in reliance on the Holy Spirit. Through study and prayer. Through openness to the scriptures which alone make us wise.

"The simple believes everything, but the prudent looks where he is going."
(Proverbs 14:15)

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ontario.

Letters

Enrolment story "shoddy"

The 11 principals of the high schools of the Ontario Alliance of Christian Schools have asked me to convey to you their displeasure with the article "Enrolment in Unfunded Christian High Teeters." Your front-page headline of Sept. 18, 1987, is misleading and plays on audience emotions.

Apart from the fact that in your telephone interview you did not indicate that you were writing a specific story, nothing in the comments you received support the sensationalistic headline or the opening paragraph. In reality there is no direct correlation between government funding and high school attendance in private Christian schools, or other private schools, either in Ontario or Western Canada. The main factors are educational and social, not economic.

What upset the principals more than the distorted picture of our schools is the rather selective way in which you record your comments. Most of them did not expect to see some casual remarks over the phone printed as a serious analysis of trends in Christian education.

There is a growing body of research available on private school enrolments and the negative impact of government funding. If you want to avail yourself of more substantial evidence, please

contact the organizations which deal with those issues on a regular basis. We hope that shoddy journalism is no more acceptable in a Christian newspaper than poor education in a Christian school. The public schools provide ample evidence of the fact that the quality of education does not depend on the amount of cash available to the system.

Adrian Guldmond,
Executive Director

Response

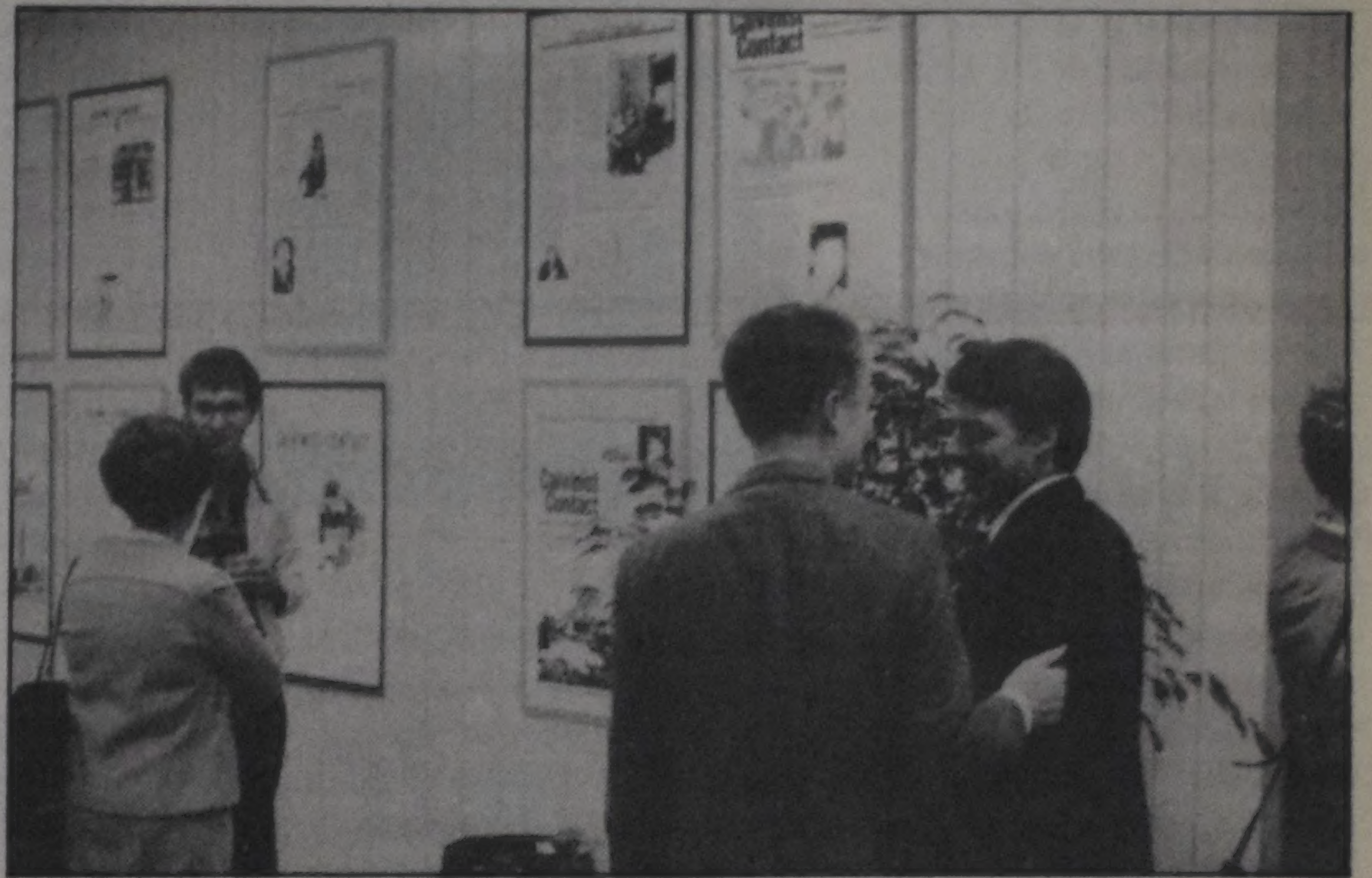
Just two corrections. Everyone I talked to was told I was doing a story on enrolment. The story did not say that quality of education depends on the amount of cash available. It suggested that lack of funding limits the options a private school can offer.

Editor

BEYOND BELIEF™



Open house for friends of C.C.



Over a hundred people attended open house at the new location of *Calvinist Contact* on Friday, Oct. 2. One of the attractions was the wall with posters of enlarged C.C. covers from the past, starting with an issue of *The Canadian Calvinist* of 1945. Visitors enjoyed demonstrations of production methods by staff.



Among the visitors were Mr. and Mrs. J. DeJong from Emo, Ont. No, they did not travel one thousand miles just for the occasion (their son and daughter-in-law live in Burlington, Ont.). But they, along with other readers and customers, cared enough to spend some time examining the new facilities and talking with various staff members.



For those who could not make it to the happy event, the welcome mat remains laid out at 261 Martindale Rd., Unit 4. Look for the blue and white sign on the building!

BW

Walsh appointed chaplain at Brock

Robert VanderVennen
ST. CATHARINES — With the appointment of Dr. Brian Walsh as half-time chaplain at Brock University, St. Catharines, the Christian Reformed Campus Ministry Committee of classes Hamilton and Niagara has the services of a gifted layman who is himself not Christian Reformed. "We are excited about having Brian Walsh in this position," says Rev. Kenneth Baker, chairman of the committee, "because of his depth of commitment to the Reformed faith and his integrity as a scholar of Reformed conviction."

Baker also says he expects that Walsh's coming to accept Reformed theology and worldview as an adult will bring freshness and credibility that will appeal to Christian Reformed students at Brock.

This campus ministry is intended to be distinctly ecumenical and not largely directed to Christian Reformed students, however. "I expect to



Photo: Robert VanderVennen
Brian Walsh, newly-appointed chaplain at Brock University.

be raising worldview issues on campus for open discussion," says Walsh, "partly through my turn in writing articles for the chaplains' column in the Brock campus newspaper. I also plan to bring to campus leading Christian scholars to show the fruits of Christian perspective in their particular disciplines. I have found these kinds of activities to have a distinctly evangelistic effect on campuses." He has extensive experience working with Inter-Varsity (IV) Christian Fellowship

on various campuses, and has served as Associate Staff member for IV. Among his other responsibilities will be personal counselling, in which he will work closely with the Dean of Students, and the teaching of a non-credit course on "Christian Perspective on Learning."

Walsh literally "wrote the book" on Christian perspective courses. As a result of his pioneering, the teaching

of such university courses for six years while a student and staff member at the Institute for Christian Studies, Walsh wrote the book *The Transforming Vision: Shaping a Christian World View* with fellow ICS graduate student Richard Middleton. Published by Inter-Varsity Press in 1984, the book has sold over 10,000

copies and has been translated into Korean.

After receiving the master's degree at ICS, Walsh studied at McGill University where he received the Ph.D. degree in religious studies earlier this year. He and his family are members of the Anglican Church of the Redeemer in Toronto.

Canadians reach Canada from U.S.

CALGARY, Alberta (EP) — Heritage Christian Ministries (HCM), a Calgary-based evangelical organization, will be broadcasting a one-hour daily program called "TouchCanada" into Vancouver and southern British Columbia from KNTR, a station in Ferndale, Washington. The area encompasses about 2.5 million people, largely unchurched, and, according to HCM, has a reputation for being the "West Coast hotbed of immorality, having the largest homosexual population in Canada." The program is being broadcast from a U.S. Christian radio station since, says HCM, "existing Canadian federal policy does not yield Canadians the freedom to have full-time Christian broadcasting, either in radio or television." The ministry's program will feature gospel music and "talk," both interview and teaching, and a telephone prayer counselling centre.

Look again!

Church news (calls, address changes, etc.) has moved to the *Events* page. Please take advantage of this FREE service. Send, or call in, your information to Marian Van Til, c/o Calvinist Contact.



Pastoral Letter

Leonard Schalkwyk

Companionship

The other day *Newsweek* carried an article indicating that these days people are working harder at keeping their marriage together. This all has to do with the AIDS scare. People find out that to divorce quickly and try another sex partner can have its risks. Also mentioned is the high emotional cost of divorce, and its financial consequences. The conclusion was it is safer to stay together.

New trend

Having read the article, I sat there and marvelled at what God has done. The Lord "hates divorce," but for a while, people loved it. Some psychiatrists were quick to prescribe it as a way out and a way into new adventures. Nothing seemed to be able to stop the trend until AIDS reared its deadly head.

Another report mentions another result of the AIDS epidemic. Students at universities tend to pair off into more steady relationships. The idea is, the less sexual partners you have, the safer it is. The article goes on to say that these days, friendship-without-sex is being rediscovered.

God is forcing people to re-think their lifestyles.

Commandments

It also shows that as someone stated, "the Ten Commandments maybe we're not a bad idea after all." The striking thing is that not only the world, but also Christians are referring again to the Ten Commandments. For a while it was not "in" to read the law of God. Many evangelicals were objecting to such a custom and yet on a recent trip to the Southern States, I heard the Ten Commandments mentioned several times in evangelical services. Suddenly they are relevant again.

While in hedonistic fashion the world worshipped "sex" as a god, suddenly that god has taken revenge on them.

Companionship

In a book I read the other day it states, "Maybe we should stress companionship in marriage, rather than sex. After all, in any marriage, more hours are spent at companionship and how to live and work together." This all astounds me. Unbelievers are saying what God has said all along.

Maybe it is good for us Christians to hear these things from unbelievers. It suddenly gives you a jolt that indeed God's rules are not to pester us, but to protect us. God loved us and then He gave the Ten Commandments.

I think this also has implications for those who are unmarried.

Singles

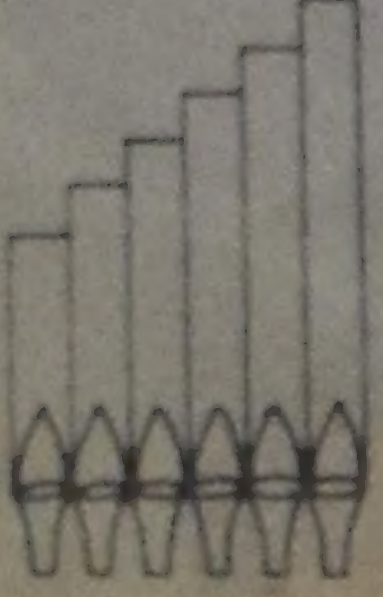
Remember what the main ingredient in marriage is: companionship. Therefore, if you are not married, do not shrivel up; reach out. Sex is not all that it is cracked up to be. Even though it has its place in marriage, yet marriage is more than that!

So, if you are unmarried, seek companionship. Make friends. Remember this: "To make friends, be one." Make summer friends and winter friends, jogging friends and aerobics friends, at-work friends and off-work friends, talking friends and silent friends.

It has been said that "one is alive in the measure in which one reaches out towards others." That statement compares nicely with the second part of the summary of the law.

Oh, how I love thy law! It will be my companion all my life.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.



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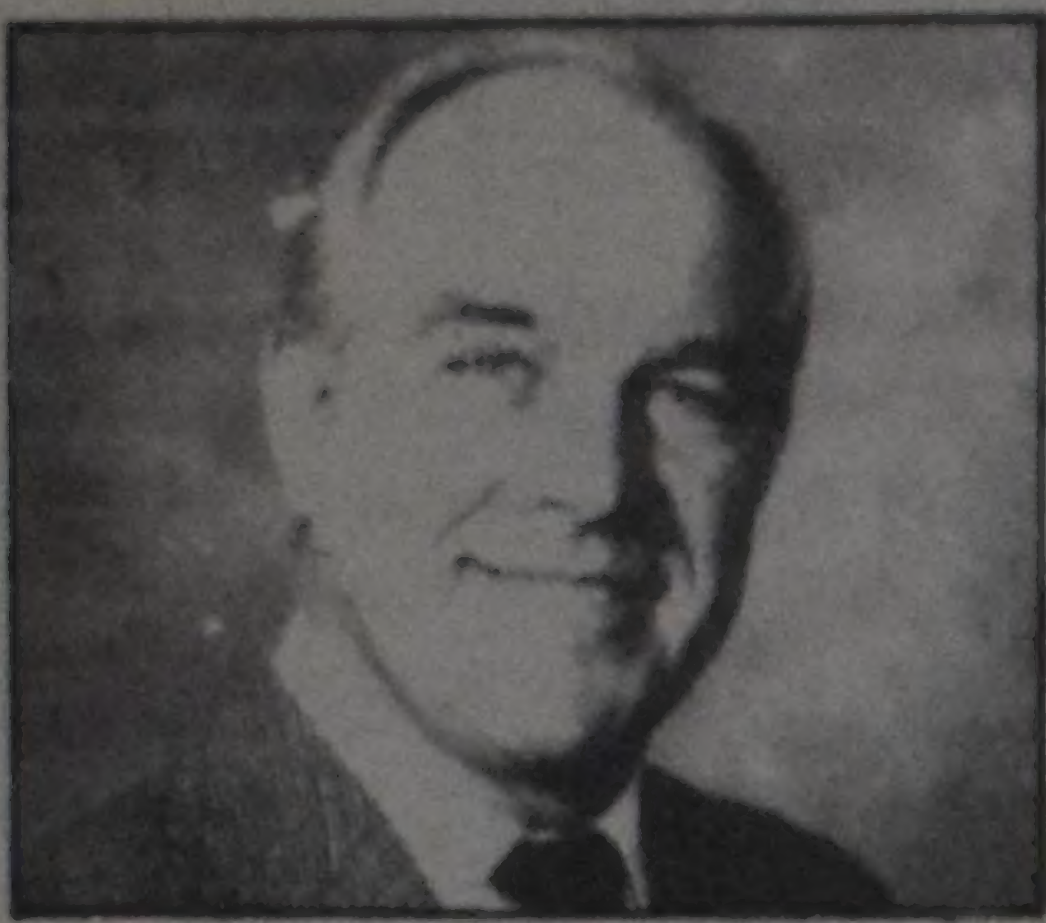


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Canadian Church Scene

Jacob Kuntz

Christ and labour

Labour Day prompted prof. J. Geertsema to write an editorial in *Clarion*, the Canadian Reformed magazine (Sept. 11, 1987), on the meaning of Christ for labour and labour relations. Under the subtitle "Idols deceive but Christ redeems" he challenges the idolatry of secular unionism, and then continues by stating what faith in Christ means for labour relations.

Christ is also our redeemer in our labour relations. He brings harmony, loving care, in human relations, where selfishness, hunger for power, even hatred, destroys good relations. He brings unity of faith, unity in serving the same Lord, also in the relation between Christian employers and Christian employees. Together they acknowledge Christ as their Saviour and Master; therefore, they care for and serve each other as well, the one seeking the well-being of the other, also in and with their daily work in a certain business.

We also understand that a situation in which an employer or an employee is not a fellow believer does not free the Christian from his calling to confess Christ as redeemer. Whether employer or employee, he has to continue his confession, also over against unbelief. When an unbelieving party in a labour relation acts unjustly or is unfair, that does not give the believing party the right to respond to wrong with wrong, to injustice with injustice. A Christian will acknowledge the owner of a business in his position. If need be, he could leave, but he will not respond with revolutionary action. In meekness, he keeps confessing Christ and serving him.

In defense of unions

The *Catholic New Times* (July 12, 1987) is of an entirely different opinion. Here follows part of the "defense" which will undoubtedly raise some eyebrows:

Now the facts: letter carriers haven't struck for 19 years. Even the inside workers, the so-called trouble-makers, haven't had a strike for five years. That's the postal workers. On other labour fronts less than 40 per cent of Canadian workers are unionized and we are in grave danger of following a U.S. pattern where, under the present administration's efforts to break unions, their membership has been cut to

around 15 per cent.

In Canada, the time lost in strikes is less than one half of one per cent of all hours worked. Over 90 per cent of all labour contracts are settled without fuss or incident. That's an admirable record and one we are too prone to forget, especially during a mail strike.

People tend to get emotional over unions and labour disputes. That's probably because they often impinge more radically on our everyday life. In addition, unions get a lot of "bad press." They are highly visible; strikes involve conflict and sometimes that leads to violence. And, of course, unions like all other human organizations have their sinful tendencies. It's just that their weaknesses are often more public than those of other institutions in our society.

Unions have their power, their legitimate place in society, their strengths and their weaknesses. Management, and in this case, by virtue of ownership, our federal government, has its power, its place in society, its strengths and its weaknesses, but the nuanced balance of these powers is established by hard won collective agreement. When these structures of social peace are flouted, the whole of society suffers the consequences. "Scab" labour and riot police are not conducive to the peaceful settlement of a legal strike. We all have responsibility to demand that peaceful structures be restored; that unions be respected; that social order take precedence over political posturing.

The view of the Salvation Army

In a commentary on "true equality" the *War Cry* of Sept. 26 deals with the place of men and women in church and society. The S.A. has no problems and no fights about that issue. The question of "women in office" was solved years ago already by acknowledging the "true equality" of men and women. Both are used for service in the name of Christ.

Redeemed humans of both sexes should work harmoniously with God for the redemption of the race from its terrible bondage to Satan. Men and women should not view each other as the enemy, simply because their gender differs.

True, there are Christian men who refuse to enter into partnership with their wives, who leave them to do what they

At work: in unions and in church

term "women's work," while they get on with the more important "men's work." Such deluded men are operating from cultural prejudice, which must never be mistaken for Christian conviction. And there are women who hate men, from deep within their personalities, and who secretly rejoice whenever any male is humiliated. Such a spirit does not come from the God who said, through his servant Paul, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:28)

True equality comes about when women and men realize that there are two halves to the human race. Female and male are complementary; each have their own distinctive gifts and endowments which are

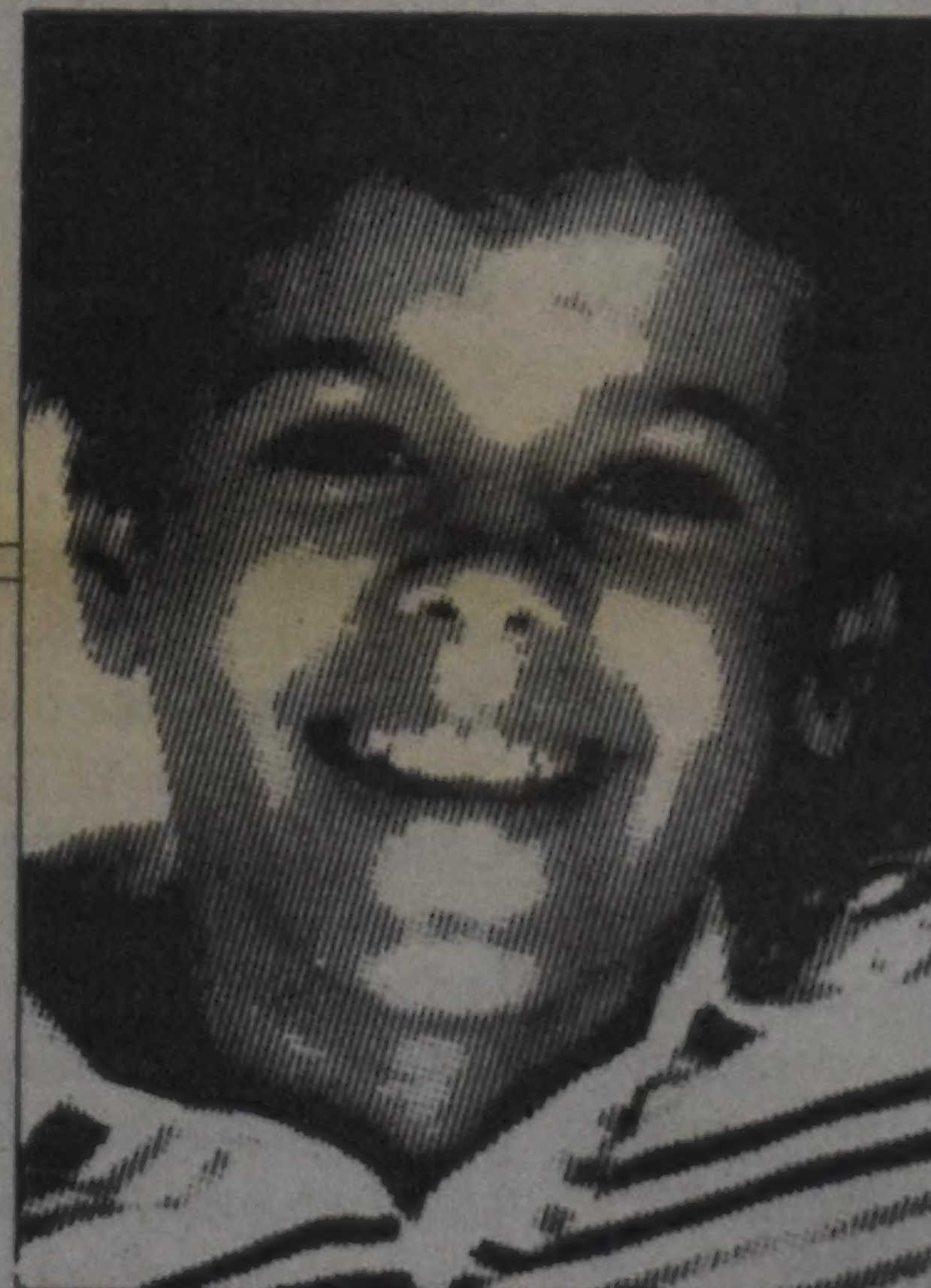
uniquely theirs and which are not to be envied or despised. When gifts are placed on the altar of sacrifice they are given to God, for him to use as He wills. Who are we to scrutinize God to see that He does things in the way we think best? Is God now accountable to us?

It is indeed a huge and disfiguring sore on the body of Christ that much of the institutional church denies women opportunities of service which are freely open to men. Indeed, the battle for women's ordination which is being fought in some churches does disservice to the cause of Christ. From its earliest year the Salvation Army, which has been raised up and is sustained by God, has given women and men equality of ministry. And in so doing is true to the spirit of scripture.

This equality of ministry

within the Army has not meant that there are equal numbers of women and men in ministry. It has meant that leadership positions are not gender-oriented, except where to ignore this would be foolish and limiting to opportunities for Christian service. That God has chosen to have a woman as head of the worldwide Salvation Army at the present time is no guarantee that this will be the case when the next General is elected. Such considerations are not important. It is enough to believe that God chooses the person who best is able to do his work at a particular time."

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.



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Education

Robert VanderVennen, page editor

Bill 59: An unnatural act

Gary Duthler

When the Government of Alberta introduced Bill 59, the long-awaited revision of the School Act, on the last day of the spring sitting of the legislature, it was accompanied by a glossy pamphlet from the Department of Education and a news release claiming that the proposed legislation embodied wonderful changes for education in Alberta. In spite of that initial promise, however, Bill 59 is an extremely disappointing document. The department of education people who drafted this legislation have been extremely fearful of the strident politics of the various "stake-holders" in education in Alberta, including the public, separate school trustees and the Alberta Teachers Association. Attempt to satisfy or at least neutralize everyone has, as usual in such cases, produced a bill that has everyone up in arms.

The form of the proposed legislation gives a lot of credibility to the charge that it was written by insiders in the department of education who by and large chose to ignore the input of the various groups whose views had been presented in the numerous briefs to the Minister's Advisory Committee to Review the School Act.

The Association of Independent Schools and Colleges in Alberta (AISCA), for example, presented two briefs and also met with the committee, and many Christian schools made their own submissions as well. Generally, these submissions had been credited with a good understanding of the issues. The submission by the Citizens for Public Justice (CPJ) was even used by the committee chairman to chastise the delegation from the Edmonton public school board who challenged the right of private religious schools to exist. The result of this process was a good and insightful preliminary document entitled *Partners in Education* which outlined many solid principles which were expected to lay the foundation for the new school act. Yet almost none of this understanding of the plurality and partnership of education in

Alberta survived the drafting of the act.

Public schools the norm

Particularly disturbing is the bill's apparent commitment to preserve the public schools as the first and most suitable choice for all citizens. (This is reflected especially in relation to the division of local tax assessments and in the definition of "resident student" status in a way which severely limits the ability of separate schools to enter into agreements with other [e.g., private] jurisdictions.)

At first glance the legislation seems to at least improve the status of private schools since the official definition of a school now will include any "structured environment through which an education program is offered to a student." This appears to give home schooling and private schools the same legitimacy as the public and separate schools, but as one progresses through a reading of the bill it appears more and more that the real aim is the legitimization of government control and interference in what are termed "other schools."

Excessive ministerial discretion

AISCA is particularly concerned about the excessive decision-making powers that are to be left at the minister of education's discretion. The phrase "the Minister may make regulations" forms a constant refrain in Bill 59, usually at the end of a section, and dealing with all matters raised in the section. All too often this regulatory power is not restricted by legislated principles or safeguards. The section of the bill dealing with "Other Schools" (which includes the Christian schools) is, unfortunately, one of the clearest examples of this.

Bill 59 would require that anyone wishing to operate a private school must apply to the minister to have the school registered. The wording here is deliberate. The present education act which governs private schools requires that schools apply for *permission* to operate, a requirement found



Gary Duthler

offensive by some Christians who deny that the government has any business ruling on the permissibility of an action they feel to be carried out in obedience to God's will. The bill suggests that applying for registration is essentially different from applying for permission. However, the minister is not required to register the school: Bill 59 merely states that the minister "may" take action subject to the regulations, and then lists the actions the minister may take, namely to register a private school or accredit any registered private school. Moreover, without such registration or accreditation it remains illegal to operate a private school.

It is important that we know what is intended by this reference to registration and accreditation. While it is generally assumed that registration will apply to any school meeting certain minimal requirements, while accreditation has to do with eligibility for funding, there is nothing in the legislation which defines the terms or suggests what is required for either classification. Bill 59, in a bit of cryptically circular lawmaking, only tells us the following: "The minister, who will make her decisions on registration and accreditation "subject to the regulations," "may make regulations governing" the registration or accreditation of private schools.

Regulations more flexible than the law

Officials of the department of education are quick to point out that it is much easier politically to make generous provisions for private schools in the regulations than in the actual legislation. They promise that when the

regulations are publicized we will have gained most of the things we sought in the process of the review of the present act. One is even tempted to sit back and wait for those regulations because Bill 59 does indeed give the minister the freedom to be extremely generous. The catch is that the time may come that we have a minister "who knew not Joseph," as one of the department of education officials so aptly warned us several years ago. The minister also has the freedom under the proposed legislation to be extremely restrictive.

The major goal of AISCA in the school act review was to obtain legislation which would recognize the legitimacy of private schools as alternatives to the public system. Along with that the bill should guarantee the right of a school to maintain its integrity with regard to a curriculum, to teacher employment, and to enrolment, all of which must be in harmony with the school's religious, philosophical or pedagogical commitments. We are not only asked to rely on the regulations for the political and legal framework for such recognition and protection, but we are asked to do so by a government which does not have the political courage to face these fundamental issues in open debate in the legislature.

The Association of Catholic School Trustees in Alberta (ACSTA) has parallel concerns, because it recognizes in the bill a strong tendency to build up the strength of the public schools at the potential expense of the separate school system. In recent public statements ACSTA has come out strongly in support of AISCA's position on Bill 59 because it recognizes that the same spirit that is denying our rights is also trying to erode theirs.

The proposed school act needs a strong statement endorsing the basic principles of human rights which recognize the legitimacy of parents' choices and responsibilities in educating their children.

The role of parents

Instead, Bill 59 appears to have been built on the assumption that the education minister and her officials are primarily responsible for

determining what is the best education for the children of the province. The bill stipulates that all decisions of any appeal body or court in matters relating to the school act must give paramount consideration to:

- (a) the educational benefit that is to be received by and the best educational interests of the student,
- (b) where appropriate, the role of parents in the education of their children, and
- (c) the diverse nature and heritage of society within the context of the common values and beliefs of society.

Each of these considerations is worded in a way that on the surface appears positive, yet each leaves much to interpretation. It may be assumed that in any court appeal the school or department officials and the parents will have the best interests of the student in mind. Who will decide what is "best" and what criteria will be used if spiritual principles conflict with academic theories? It seems that the parents will have to be considered in such cases, but the wording of the bill puts this in doubt. The bill does not suggest that the parent is intended to be the one to make such a decision.

Entitlement rights needed

Since at present there is nothing in the legislation which entitles a person or persons to establish Christian or other private schools, there is no guarantee in law that the generally positive assumptions and policies of the government will be continued in the future. Bill 59 needs a statement or presumptive rights subject to reasonable regulations to outline the public responsibilities entailed in those rights. Without such a statement its provision for "Other Schools" makes it a dangerous document for those who truly believe that an educational system must be responsive to the needs and wishes of the people. Its potential impact on the freedom of religion and association of this province's citizens may well be devastating.

Regardless of the intent of the legislators and the vision shaping the short-term regulations of a Minister of Education, legislation which does not embody such principles potentially sets the stage for a regressive and restrictive system of education that will not meet the challenge of the 21st century.

Gary Duthler is Executive Director of the Association of Independent Schools and Colleges in Alberta.



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Cinema summaries

Marian Van Til



Best Seller

Rated R
Stars James Woods, Brian Dennehy, Victoria Tennant
Directed by John Flynn

Best Seller is a disturbing film. At first glance it seems nothing more than a bloody "thriller" guaranteed to make money.

It is violent, disturbingly so. It wants its audience to be disturbed by the violence, and by a society which breeds such violence.

The two main characters are a chillingly amoral contract killer (Woods) and an amiable, widowed cop-novelist (Dennehy). The killer, we come to see, is not some remote weirdo who exists in the collective fears of (North) Americans, blowing away social rejects and sleazy-looking thugs most people wouldn't miss anyway. He works for a respected, philanthropic tycoon. His work? Murdering those who get in the way of the entrepreneur's personal and business "vision." But who would believe it?

At the point where the film begins, the killer wants out. Not because of any great moral turnaround, but because he knows he has become expendable. So he dangles dangerous information in front of the policeman-writer, knowing it will appeal to his writer's need for a story and to his good-cop's moral outrage. In short, this real-life "plot" is something beyond wildest fictional imagination — it'll be a *best seller*.

As the cop gets involved, very reluctantly at first, he is appalled by both the killer's utterly emotionless, sterilely proficient method of "doing justice" and by the extent to which moral rot could have infiltrated the corporate executive world. Despite himself, he begins to feel a certain compassion for the killer who is alternately brutal and childish. The encounter forces him to examine his own dark side as it surfaces.

The killer, too, sees another side of himself as a result of his link to the cop. And a tiny moment of mercy he shows, at the cop's request, becomes his undoing.

One reviewer has drawn parallels from this contract killer to the "classic American gunfighter." It's an apt analogy. Twentieth century sophisticated American society can't (legally) condone that type of gunslinger, but it has reincarnated him in modern form, allowing him to do its dirty work while it turns its head, denying his existence.

The message of this film is an indictment on an American society that could so distort its values. It's easier, however, not to see *Best Seller* that way. An individualistic reading is not only more comfortable, but it's more likely, considering the "iconization" of the Individual in America. (Incidentally, it's only the latter reading which could allow this film to be made.)

Organ first of its kind in S.W. Ontario

ANCASTER, Ont. (RC) — One-of-a-kind in Canada in appearance and sound, a pipe organ in the style of one played by Johann Sebastian Bach is being constructed on the stage of the Redeemer College Auditorium in Ancaster.

The instrument, valued at \$250,000, arrived from The Netherlands in late September and will take two months to assemble and tune. It will stand 22 feet in height on a moveable 7 foot by 12 foot platform, and will have nearly 2,000 pipes ranging in height from 16 feet to 3 inches.

The organ will have a decisive impact on performing

arts in the area.

Boris Brott, conductor of the Hamilton Philharmonic, feels that with financial implications having made an organ installation at Hamilton Place still a dream, the Redeemer College Auditorium is bound to become a centre in South-western Ontario for the performance of concerted music requiring an instrument of this type.

Also, he says, "The existence of an authentic Baroque pipe organ in an auditorium suitable for concert presentation will mark a first for the Hamilton area." He adds, "I personally cannot wait to get my hands on

it."

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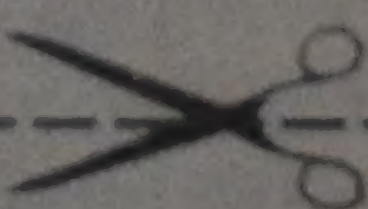
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Feature

When Bible merchants sail the seven seas

Jelleke Wieringa

The following article appeared in *Sarie Marais*, a weekly women's magazine published in Capetown, South Africa. Rev. John E. Plaatjes, who revisited his homeland last winter, read it and asked permission to translate it from Afrikaans into English for *Calvinist Contact*. Mr. Plaatjes' interest in the story was enhanced by the fact that two co-members of the Christian Reformed Church he attends in Clarkson, Ontario, Ed and Brenda Selke, were on board the ship which figures in this story.



Photos: Courtesy John E. Plaatjes
The Doulos missionary ship. Top: Ed and Brenda Selke of the Clarkson Christian Reformed Church.

Against the wind two harbour prostitutes are shouting their wares at the men leaning over the rail of the *Doulos*. The men turn away. "I'm afraid they won't be getting any business today," Debbie Meroff, young PR officer of the ship tells me.

The *Doulos* (Greek for "servant" or "slave") is a missionary ship cruising the world's high seas. It is loaded with tons of books and Bibles, in languages I didn't even know existed. I was in for some surprises.

The *Doulos*, with its 320-volunteer crew members from 43 different nationalities, is one of the two "sea-arms" of

Operation Mobilisation, an international missionary organization. The other arm is the ship *Logos*, which sails the ocean on the other side of the world. [*Calvinist Contact* reported on this ship's ministry.]

The trip down the West coast of Africa was a revelation to crew members. It was a great cultural shock to most of the Westerners on board to see poverty and deprivation so close. They were not prepared for it. What impressed them, however, was the spontaneity, and the genuine, childlike joy emanating from the Africans with whom they came into contact.

Hunger for books

How can one sell books to people starving from hunger? The spiritual hunger of the people along the West coast of the once Dark Continent is so great that huge supplies of literature are sold-out in days. In one town alone, 25 New Testaments were sold within 25 minutes.

Some tracts and books caused almost pandemonium when folks came from all directions to get hold of something to read. Even Muslims were eager to buy Christian literature. Contrast this picture with what happened in European ports, just before the *Doulos* ventured

on its mission to Africa and beyond. There, people were annoyed at being accosted in the streets with anything suggesting religion. They pulled up their sophisticated noses at the Bibles and threw the tracts in the streets to show their disdain.

In Guinea-Bissau, one of the poorest states in the world, the team of the *Doulos* sold daily more than five times the number of books they had sold during their whole stay at Italian ports.

Spectacular results in Gambia

Practically the whole of West and Central African states are Islamic. The visit of the *Doulos* to Gambia coincided with the holy month of Ramadan. "Only fools would do a thing like this," wrote Debbie Meroff, "that is, fools for Christ."

Through an unusual set of circumstances the *Doulos* "missionaries" got mixed up with an international event to commemorate the independence of Gambia, held in a huge stadium built by communist China. The spectacular results were worth the confusion.

More than 28,000 Gambians in all visited the ship and about 10,000 came to the meetings. Muslims were just as enthusiastic as the Christians. Some of the crew members went into the interior and contacted the shy Fula tribe. Although they were Muslims, their chief and his son, and all the families in the village, listened to the Word. The chief's son, who spoke English, thanked them and presented the team with a high token of appreciation: a live chicken.

Official reception and interception

In Africa things are done in style!

In Liberia, for instance, the few special *Doulos* motor vehicles carrying Christian literature were stopped by several police roadblocks. The

crew wondered what had gone wrong and were flabbergasted when the police came over and asked them, "And what do you have for us?"

Such a question, the team members decided with smiles, deserved a Bible! And every roadblock after that "deteriorated" into a brisk trade in Bibles. What the government thought of such police action will probably never be known, for the *Doulos* soon left port.

In a small village on the Ivory Coast, the team was welcomed by a full brass band and a shouting, waving crowd. The crew was asked to follow the band down the main street (of sand) and greet all the local citizens personally. One group went into the interior by jeep, 400 kilometres from the coast where no one has ever seen a white person before. These simple folks offered the team their own beds while they themselves slept on the floor, which, in this case, meant the bare ground.

Healed and saved

Debbie related, a bit reluctantly, a miraculous healing on the Ivory Coast. She had to be prodded because she knew how skeptical if not cynical, modern Westerners have become toward these things.

It so happened that Richard Prendergast, the ship's first officer, and his wife Marjorie, were walking along the quay in Abidjan when a young man begged a shirt from them. While Marjorie went back on board for a shirt, he showed Richard his lame hand that had gotten hurt in an accident the previous week. He had no money for a doctor because he was jobless.

Richard told him about a greater need in his life — to have faith in Jesus Christ. He presented the young man with an Arabic Bible and prayed that God might heal his hand soon.

The next morning a very

Continued on page 13 ...

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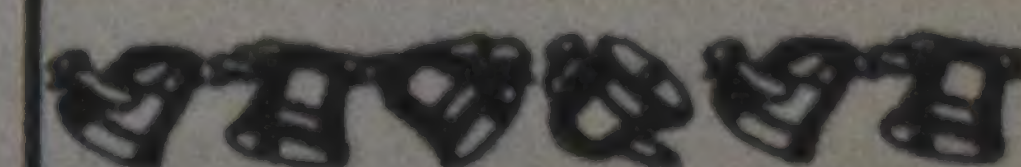
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Story

The flight of the sparrow

Emma Dykstra

Something was very wrong at the bird house. Jennifer eyed it as she sipped the last dregs of her morning coffee. Its black eye, which usually gaped at her as she was having breakfast, now was blocked. The tiny house, perched atop a six-foot metal pole to ward off cats and squirrels, had at its base the stump of an old chestnut tree. Each spring the tree's bountiful blossoms, which belied its rotting interior, had given it a reprieve from the chainsaw. When it finally had to go, the stump had been topped with a tire-encased flowerbed and in it planted the pole with the bird house.



"The sparrow had flown... There would be no more catastrophes in her yard."

As she walked out on to the lawn, Jen realized what the flurry of feathers was at the opening. A sparrow had its head caught in the hole. She and Ted had argued over the size of the hole, all the while consulting the prescribed measurements in the do-it-yourself manual. They had wanted to keep it small enough to discourage starlings and other large, nuisance birds. Yet, as they had observed it over a few months, Jen had argued it was too small. Prospective tenants had lined up on the nearby telephone wire and with agitated chipping and bickering seemed to discuss the accessibility of the residence while flitting back and forth between the perch and the wire, poking their heads in and out and generally assessing the premises.

The trapped sparrow now seemed to hang limply from its prison. Jen recoiled at the thought of pulling a dead bird out of the birdhouse. Gingerly she stepped forward and reached out a finger to stroke the bird's back. Suddenly the drooping bundle of feathers flapped furiously back and forth in a final struggle for freedom. Jen could see the problem clearly now. The hole

was large enough for the bird's head but in its effort to retreat it had panicked and now its head was at an angle. Gently she pushed the head straight and in a flash the sparrow pulled free and swooped away. She plugged the hole with a stone and hurried back into the house to get ready for work.

As she climbed the last few steps to the fifth floor, a strong odour of disinfectant enveloped her. You could always tell when Mrs. Beasley had been on the night shift. Other nurses might take advantage of those quiet, graveyard hours between three and six a.m. and take turns napping. Not so Lily Beasley. Bucket in hand, "Lysol Lily," as they called her, would ward off impending slumber by scrubbing everything in sight. "She must have trained under Florence Nightingale in the Crimean," a bleary-eyed Sonia Romano had muttered to Jen one morning.

While they were opposites in many respects, Jen had always enjoyed working with Sonia. With her blue-eyed, blonde features betraying her Scandinavian heritage, Jen had graduated just two years ago

and, if you didn't count her previous nursing home stint, could boast only medical ward experience. Sonia, in her early thirties, with her dusky good looks and earth-mother appearance, radiated a calm, graceful confidence gained by a varied experience and supported by a practical outlook on life. Her husband was of Italian ancestry while she herself was second generation Polish. They were both staunch Roman Catholics who lived their faith. Their home was an unofficial neighbourhood drop-in for confused youth.

Jen recalled how at lunch the other day the conversation had drifted to death and dying as there were several critically ill patients on the floor. Sonia, who had been at her father's deathbed only weeks before, had said, "When my father died, I had this beautiful sensation of the fleeting of the spirit, as if he were being freed from a trap." They had talked more about spirituality until one of the group had said, "Well, I like to believe that when you're dead, you're dead. That's it."

"But how do you deal with death, then?" Jen had countered anxiously. "I don't think I could sit through a funeral without hope."

Enough of this for today, she told herself. Other than the incident with the sparrow, it promised to be a beautiful spring day. The rest of the morning went well. For once she had gotten all her patient care done before the arrival of the 11 o'clock visiting hour and only the bed-making remained.

Sonia hailed her as she pushed the dirty linen cart down the hall.

"Got time to help me turn Mr. Danchuk?" she asked. Mr. Danchuk had lung cancer. Pulmonary carcinoma with metastases, his kardex read; inoperable lung cancer that had

spread.

"I don't think he'll last the shift," Sonia continued. "He's been Cheyne-Stoking all morning." Jen could hear the intermittent, laboured, rattly breathing as they entered the room — the death rattle.

"Father Sawicki's been in to give him the last rites and the family is here almost constantly," Sonia started to loosen the draw sheet on one side of the bed. "We need a clean sheepskin, too," she noted as she gently pushed the soiled laundry towards the patient. It was obvious that Mr. Danchuk had never been a large man but the ravages of his disease had shrunk him even more and had left him with parchment skin stretched tautly over brittle bones. He was being turned every two hours and, judging by the red marks already apparent on his prominent shoulder, hip, knee and ankle joints, it was high time.

Jen pulled through the clean draw sheet and tucked it under the mattress.

"Could you lift him up while I stick this sheepskin under him?" Sonia asked. "He's just a featherweight."

Gently Jen picked up the arm

in her arms. It shocked her to feel how light he actually was. This was the body that had laboured for so many years to support an immigrant family of 10. That had fled Russian oppression many years before that. That had comforted and loved children and grandchildren.

The Cheyne-Stoking had stopped and Mr. Danchuk drew a long deep breath, opened his eyes and then — no more.

"OK, you can put him down now. Jen ... what is it?"

They both looked down at him and knew.

"The sparrow has flown, Sonia," she whispered.

As she pulled into her driveway, Jen saw a starling sitting on the bird house perch annoyedly pecking away at the stone that sealed the entrance. She would ask Ted to enlarge that opening first thing tonight. There would be no more catastrophes in her yard.

Emma Dykstra is a library assistant aspiring writer from Bowmanville, Ontario.



"They had wanted to keep the hole small enough to discourage starlings and other large, nuisance birds."

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Education

"Manana" is not good enough for kids (2)

Adrian Peetoom

In the first part of this article (see previous issue), the author recalled a World War II song "Manana is good enough for me." This Latin American call to enjoy the present gets biblical support, says the author, but is not heeded in schooling. Education that prepares for the future but disregards the present is not good enough for kids. He recalls that in his own schooling only a few specific moments made an impact.

In June, 1945, I was a Grade five student in a school in Groningen, a major city in the north of Holland. I remember being called to the front of the class by the principal, one warm and bright day, (it undoubtedly felt bright and warm because it followed both one of the worst winters in Dutch history and the liberation of the city from German occupation by the Canadian army two months earlier.)

The principal asked me to hold out my hands. I did, and his face fell. Every centimetre of skin was thoroughly covered with ink from the inkwell. He must have guessed instantly that this was not just an accident but a thoroughly planned and executed job, undertaken by a student who was utterly bored! I remember that he smiled, however faintly, and then asked me to wash my hands.

After I returned with hands as clean as I could make them with the ineffective soap then available, he gave me a large, very white envelope addressed to a colleague principal in a school quite far away. It would be a long walk there and back, one that would occupy a good deal of the school day.

A right to be bored

I still remember the thoughts I had. I had behaved badly. I had misused school property. I had obviously paid no attention to whatever the lessons were. I should have been punished. But I had not been, and I knew why.

The principal understood that I had a right to be bored, since this close to the end of the school year there was nothing left in any lesson to get me excited. I had filled in all the blanks, answered all the

questions, drawn all the sums that could possibly be required of any Grade five student. I was a good student! It was because of *that* (I knew for certain) that he not only selected me initially but gave me that blessed task, even after my misdemeanor. I knew, and he knew, and he knew that I knew: I could and would learn whatever school would throw at me.

Four years later I stood in front of another class, in third year high school. For our (Dutch) language and literature teacher we had to write a composition every two weeks, regular as clockwork. Routinely we would get the marked papers back at the beginning of the next class and comments would be inked in red, usually limited to one or two "tut-tut" words.

This day he asked me to come to the front of the class and read my paper. I came to him full of fear, for this composition had been written *not* for a mark, *not* for him, but solely for myself. I had felt like it. My imagination had run even faster than my leaky fountain pen and the words had come, and come and come.

I became a writer

I began to read aloud. Suddenly I heard a chuckle, and then another; and when I looked up I saw a lot of happy, smiling faces. They liked my stuff. And when I looked over at my teacher, his bobbing and smiling head told me he did too, so much so that he had broken all precedents and had a student read a composition to the class. I remember the enormous satisfaction that began to fill every nook and cranny of my person.

Up to that time I had been a mediocre student, not known for any specific learning talent — except, perhaps, year-to-year survival. That day I became a writer. I knew it because the teacher had "said" it. The class knew it too. The whole world was in on it. That day I joined the writers' club.

Somehow, prior to composing that piece I had decided I should write only about the things that mattered to me, the interests that were



Photo: Deen Onderwiltzen

A 1944 classroom scene in The Netherlands.

mine. That day my teacher confirmed to me my knowledge and experience, and no one would ever take that confidence away from me again. Joost Allon was a marvelous, sensitive teacher. It was he who proclaimed me to be a writer.

The reward of personal impact

There is a flip side to my case. In all the years I have talked to teachers, I have never heard even one reflect positively on the worth of his or her career in terms of the satisfaction of passing on knowledge and skills, of making a better person or world.

Rather, when teachers earnestly and honestly reflect on the good they have done, they do so in terms of specific, named students who in concrete time and place indicated that what their teacher had done for them had made a difference to their perceptions of themselves as learners. Have *you* ever heard teachers claim that they have managed to pass on their generation's knowledge and skills to the next? Or that they know precisely how many skills each of their charges has mastered? Or that they have transformed little barbarians into civilized and powerful creatures of a new human existence?

Of course not. They simply talk about Wilma who shyly showed her drawing for the first time, and about Mary's eyes full of tears because of a hitherto unheard of accomplishment, and about Steve's shoulders that straightened in class as never before, and about Orlando who spoke up and shifted a discussion to a much deeper level for the first time.

Good teachers remember that — and when — they made a difference in the lives of their students; I have never heard one relate an incident that did

not include a *confirmation of the student's power*. I have also heard teachers speak sadly of the students they were never able to reach. Often their voices were filled with sorrow and guilt for failing, even though they knew that no student who doesn't want to will ever learn anything from anybody.

Magic moments

My observations point to a different model. Teaching and learning have little to do with what is specifically planned to be taught and learned in school. At bottom, teaching and learning are a matter of the right pedagogical relationship between teacher and learner.

The right pedagogical relationship exists when the teacher considers the learner capable, worthy, valuable, able to learn — today, right now. Skilful teachers know when learning occurs, recognize those fleeting moments when the penny drops, a body goes *AHA!* and a whole block of jumbled human activity suddenly gains clarity and meaning.

Good teachers let their students know that they are succeeding, not that they are failing. It takes patience and time and constant loving invitations that include the deep conviction: "I know you can, for you were born to do it." Good teachers know that students *can* learn and that the universe always makes sense in the end. They know that basically all students have to reinvent the wheel for themselves, that no adult can pour knowledge and skills in as if in to an empty pot.

Learning comes naturally

Children were created to be learners, *are* learners from the day of their birth (if not before). They are learners by virtue of being children. They cannot help but learn. If they are steered in the wrong

directions, and given wrong choices, they will learn the wrong things.

For instance, if their school environment steers them to think that what they learn today only has value for enabling them to learn something else *manana*, they will come to doubt that school has any value at all — for they are never (or at least seldom) learning anything that has immediate value for their own lives, anything that makes immediate sense. All they have is promises, and most of those prove to be empty.

But if they are set right, guided, shown, supported, loved and valued, and if their constant learning is legitimized, they will learn the right things: as much of the universe as they have interest, talent and time to explore.

If to learners teachers are guides, supporters, legitimizers, those learners will remain learners all their lives. If to learners teachers are judges and executioners, learning will stop dead in its tracks some day, sometimes very early in a school career. Then all kinds of things may happen. Learners will curse schools for the rest of their lives. If they are lucky, they may learn to (psychologically) slay their teachers some day and begin again. Or they may be fortunate enough to encounter some real teachers before it is too late, try again, and succeed.

I think this model of learning and teaching has a chance to break through the Calvinist idol of laying up learning treasures for the day of *manana*. I would wish that we learn how to make sure that our children (all children) enjoy school. It is their right. And it's easy.

Adrian Peetoom is a representative for Scholastic Books, Heaviness & Associates, Ontario.

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Calvin constructs college chapel

Robert VanderVennen
Construction started July 20 on a 950-seat chapel for Calvin College, ending a debate of many years about whether the college should have a separate chapel building. The 1958 master plan for Calvin's Knollcrest Campus did not call for a chapel to be the centrepiece of the new campus, as is the case on most Christian college campuses, but to be one of three focal points to represent Calvin's philosophy of education. Those three buildings which were to state Calvin's priorities would be a library, a classroom building and a chapel.

The chapel did not get built because there were more urgent practical needs as college enrolment grew, and probably because the chapel could not be financed by government grants and loans like the other buildings could be. There were also differences of opinion about the desirability of spending a large sum on a chapel whose functions could be accommodated in other buildings.

The chapel is under construction at the very site identified for it 30 years ago, near the College Center. It has an octagonal design with a tall finger like a lightning rod pointed to heaven. In silhouette the building looks a bit like an

elegant tepee. It will have a 45-rank pipe organ. A meditation chapel seating 45-50 is included. The total cost will be \$3.8-million.

The money will come from a variety of sources, none of it from student tuition or church quota support. The first \$1.1 million comes from an anonymous donor. Alumni and friends will be asked to donate a total of \$1.25 million, "special gifts" are expected to bring in \$1.27 million, and the Woodlawn Christian Reformed Church, which now worships in the Fine Arts Centre but which will use the new chapel, will make a "major gift."



Artist's concept: an elegant tepee.

So the money for the new chapel will basically come from the "spare cash" of affluent Calvin College supporters. Fair enough. But there will be twinges from people who work hard for other vital Kingdom

causes which are badly hurting for lack of much smaller sums.

Over the years an argument against having a separate chapel on campus was that you then identify worship as a separate thing, and thus make a visual statement that you do not see worship and work as integrated but as separate compartments. On the other side you can say that there is need for a quiet place of meditation on a busy campus, and yes, we can worship anywhere, also in a classroom or lecture auditorium, but the feel and look of the place where we worship enters into the heart of our worship. This "special place" argument is similar to that of the people who complained recently when Roy Thompson Hall, home of the Toronto Symphony and the Elmer Isler Singers, was used for a boxing match.

But it's amazing what money on the table will do to cut through arguments, as business people will sometimes remind us. A donation of one-third of the cost sets the ball rolling for a college chapel. Similarly an anonymous donation to make possible a feasibility study was all it took to get Redeemer College started. There is place for a diversity of gifts, also at colleges.

When Bible merchants sail the seven seas

... continued from page 10.

excited Hamadou turned upon the ship and showed the curious crew members his hand. He said it had been healed even before he went home through the harbour gates the day before!

During the ship's lying at anchor in a seaport of Ghana, a Muslim complained to Ulrike of West Germany that there were far too many Bibles on board, in his opinion. Ulrike replied that they looked upon the Bible as the most important of all books — God's book. The man asked many question and after a while he concluded that he wanted to accept Christ into his life. He had a Muslim name, but reverted to Emmanuel, "God with us," a name he had been baptized with before he became a Muslim.

government itself bought thousands of school books for children and for public libraries. When the team learned that the government intended to slap a surtax on all books sold, they made desperate pleas to the president himself and prayed about the problem. The result? The tax was lifted.

In Togoland the "missionaries" were confronted with the unexpected — witchcraft and voodooism. Whole towns were afflicted, the teams learned. In spite of this terrible bondage, there was some compensation when in one large village, the chief and all his followers became Christians, while in another, the chief forbade his people to offer any more offerings to pagan gods. (Where tribalism is strong the word of the chief cannot be challenged without a penalty.)

A young Muslim from the strong Fulani tribe travelled

more than 1,000 kilometers to the *Doulos* after he had read reports about its impending visit to his country. Another wanted to buy a Bible to ward off demons. After it was explained to him that the Bible in one's hand is worth nothing without Christ in the heart, he understood and became a Christian.

Colourful witness

The *Doulos* and its sister ship the *Logos* are performing an outstandingly valuable service in God's Kingdom, especially in light of the latest onslaught against Christianity and the steadily increasing number of doors closed to the gospel.

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Conferences, Bible study classes and meetings with local ministers and other Christian groups are held on the ships. It lends colour and excitement to the unique witness and spread of the gospel.

What message has the *Doulos* for the peoples of southern Africa? There is only one answer, Debbie Meroff replied. It is unity and harmony under the banner of Christ. Life aboard the *Doulos* is living proof that it is quite possible for people of all races, colours and social standing to live and work together side by side. All differences, irritations, frustrations and misunderstanding can be bridged by the Christian bonds of faith and hope, and the greatest of all: Love for God and love for our neighbours.

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Births				
<p>ADEMA: "You, O Lord, have made us glad by what you have done; we will sing for joy at the work of your hands." (Ps. 92:4)</p> <p>With thanks to the Lord, we, Cor and Betty Adema, announce the birth of a second healthy son MARK JULIAN, 8 lbs. 7 oz., on Sept. 22, 1987. Mark is a brother for David, and another grandchild for Sid and Anne Adema and Walter and Rose Piersma.</p> <p>Home address: R.R.#5, Georgetown, ON L7G 4S8</p>	<p>1962 October 5 1987</p> <p>With thankfulness to our Lord, we wish to announce the 25th wedding anniversary of,</p> <p>PETER and WILMA HANEMAAAYER (nee Bylsma)</p> <p>Their children: Arno & Benilda Derrick & Kerri (girlfriend)</p> <p>Home address: R.R.#1, Kettleby, ON L0G 1J0</p>	<p>On Sunday, Sept. 20, 1987, the Lord took home, after a long illness, our beloved daughter, sister and aunt,</p> <p>JOANNE BAKKER (nee Van Harten)</p> <p>Mrs G. Van Harten Henk & Audrey Van Harten Ralph & Helen Van Harten Ann & John Glas Nellie & Krien Vos Hennie Van Harten Margo & John Vanderlaan Martha & Jourig Gorgas Menno & Jacqueline Van Harten Greta & Hans Bontkes Leonard & Loraine Van Harten nieces and nephews</p> <p>It is our prayer that the Lord, with his love and mercy, sustains and comforts her husband John and family.</p> <p>"Behold, I make all things new." (Revelations 21:5)</p> <p>On Oct. 2, 1987, the Lord took home our dear mother, grandmother (Oma) and great-grandmother,</p> <p>IDA BROUWER</p> <p>at the age of 79 years. She was predeceased by her husband Gerrit Brouwer in 1986. She will be missed by her children: Kay & Dennis De Vries — Brantford, Ont. Ted Brouwer & Helen — Kitchener, Ont. Jane & Ted Groenewegen — Burlington, Ont. Phil & Teuni Brouwer — Venda, South Africa Elsie & John Boersma — Waterdown, Ont. Irene & Roger Konyndyk — Grand Rapids, Mich. Gerda Brouwer — St. Catharines, Ont. Oma of 23 grandchildren and five great-grandchildren. Funeral services were held on Oct. 5, in Immanuel Chr. Ref. Church of Hamilton. "Always with the Lord."</p>	<p>Miscellaneous</p> <p>Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.</p>	
<p>KRUISSELBRINK: "The Lord has done great things for us and we are filled with joy." (Ps. 126:31)</p> <p>On Aug. 26, 1987, at 11:37 a.m., we were blessed with a healthy baby girl, weighing 7 lbs. 6 oz. We named her RACHELLE GRACE. She is a welcomed sister for Rebekah Anne. Rachelle is the 12th grandchild for Mr. and Mrs. Ben and Phien Kruisselbrink of Guelph and sixth grandchild for Mr. and Mrs. Jacob and Anneke Dekker of St. Ann's. Proud parents are John and Margriet Kruisselbrink.</p> <p>We've moved and our address is: 13 Water St., P.O. Box 656, Erin, ON N0B 1T0</p>	<p>1962 October 27 1987</p> <p>With joy and thanksgiving to God, we are happy to announce the 25th wedding anniversary of our parents,</p> <p>ALBERT and GRACE HUBERTS (nee Berends)</p> <p>on Tuesday, Oct. 27, 1987, D.V. May God bless you with many more years together. With love and congratulations from your children: Helen & John Stevens; Christopher, Ashley — Moorefield, Ont. Evelyn & Herman (boyfriend) — Dundas, Ont. Joanne — at home Everett — at home</p> <p>Open house will be held on Friday, Oct. 30, 1987, from 2 p.m. - 4 p.m., at the Drayton Arena Complex, Drayton, Ont. Home address: R.R.#3, Moorefield, ON N0G 2K0</p>			
	<p>1952 October 17 1987</p> <p>"A cord of three strands is not quickly broken." (Eccl. 4:12b)</p> <p>Praise God for his faithfulness. With joy and thanksgiving to God, we celebrate the 35th wedding anniversary of our parents,</p> <p>NICOLAAS and HILLY LENOS (nee VanderWal)</p> <p>May God bless you and keep you in his care. With love and congratulations from your children and grandchildren: John & Bev Lenos; Shawn, Sandy, Bradley, Nicholas — Waterford, Ont. Ray & Sonya Lenos — Simcoe, Ont. Clarence Lenos — Waterford, Ont. Wilma & Albert Veenkamp — Waterford, Ont. Howard & Joanne Lenos — Hamilton, Ont. Hannah & Bob Elgersma — Rudolph, WI Rosanne Lenos — Ancaster, Ont. Home address: R.R.#5, Waterford, ON N0E 1Y0</p>			
Marriages				
<p>SNOEK-DEGROO: Psalm 146.</p> <p>With thankfulness to God, in bringing us together, we, GEORGE and WILMA, are happy to announce our forthcoming marriage. After having experienced the pain of losing their daddy, now David (7 yrs.) and Matthew (5 yrs.) will have a new one. May the Lord bless our new and happy home. The date will be Oct. 24, 1987.</p> <p>Future address: 390 St. George St. West, Fergus, ON N1M 1J3</p>				
For Rent				
<p>Fort Meyers, Florida: 1-bedroom trailer with airconditioning and Florida room. 3 miles from beach. Available Oct., Nov., Dec., and after Mar., 1988. \$200 U.S. per week. Call: 416-639-8199.</p>	<p>For Rent</p> <p>For rent in Holland!</p> <p>In beautiful and pastoral Gelderse Achterhoek, 3-4 bedroom home for rent from Dec., 1987, to Sept. 1, 1988, or part thereof. \$350 per week includes heat and utilities except telephone. For further information call 1-416-335-2904.</p>	<p>For Rent</p> <p>Basement room for rent in Chr. Brampton home. Suitable for single, non-smoking student or working person. Call (416) 451-1342.</p>		
<p>Florida, near Orlando: furnished, two-bedroom, mobile home, with large kitchen, livingroom and sun porch; all utilities included. \$200 U.S. per week for one couple; \$250 U.S. per week for two couples. Phone: (416) 450-3988.</p>		<p>Florida-Gulf of Mexico: 2-bedroom condo, ideal family place in Indian Rocks, very private, heated pool, across road from beach. Available until Jan. 23, 1988. Rent rates US \$350-500 per week. Phone Toronto: 226-1137 or 785-0794.</p>		
				<p>Family Trust Corporation Realtor Great Business Opportunity</p> <p>Well-established Dutch delicatessen and gift shop in growing medium-sized town, 1 1/4 hour drive north-east of Toronto. Established business for more than 13 years, good income (information available from agent). Selling with fixtures and stock. One three-bedroom apartment for owner and one two-bedroom apartment presently rented. Zoned commercial. Close to CRC and interdenominational school.</p> <p>\$329,000</p> <p>Contact: A. Griffioen (705) 426-7351 (Bus.) (416) 294-1372, ext. 267 (Toronto)</p>

Events

1987 grain drive to focus on Africa

Byron Burkholder

WINNIPEG, Man. (CFB) — Continuing food shortages, along with the probability of further crop failure in Africa, have led the Canadian Foodgrains Bank to focus on that continent this fall, in its annual campaign to encourage farmers to donate grain for relief and development.

The endorsement of the grain drive, dubbed "Project Africa," was the main outcome of a meeting of the CFB Executive Committee on Sept. 18 in Winnipeg.

According to Executive Director C. Wilbert Loewen, the committee was optimistic that although times are difficult for many farmers, this year's donations will double last year's 7,000 metric tonnes. As the grain drive publicity points out, the rains in Ethiopia and other countries are likely to be inadequate to keep many areas fed beyond November.

More collection depots

The committee's optimism was also due to a change in Canadian Wheat Board policy which will facilitate the collection of grain. Until this year, Loewen said, local CFB committees had to collect grain at a restricted number of elevators which were not licensed by the Canadian Grain Commission. The number of collection depots were scattered, and some farmers would drive up to 200 miles to deliver their grain.

Now, the CWB is allowing collections at any co-operating licensed grain elevator, provided the CFB obtains proper clearance with the grain companies, railways and the CWB, and donor farmers are able to fill a grain hopper car in one manoeuvre, without storing the grain in the elevator. The CFB hopes the new policy will facilitate the opening of at least 50 collection depots throughout the prairie provinces, compared to last year's 12.

The seven partners comprising the CFB include: The Canadian Baptist Federation, Canadian Lutheran World Relief, The Christian and Missionary Alliance, Christian Reformed World Relief Committee of Canada, Mennonite Central Committee Canada, The Pentecostal Assemblies of Canada, and the United Church of Canada.

Advertising deadlines

Dated	Mailed	Two column ad deadline	Classified deadline
Fri. Oct. 16	Tues. Oct. 13	Wed. Oct. 7-8:30a.m.	Thurs. Oct. 8-8:30a.m.
Fri. Oct. 23	Tues. Oct. 20	Wed. Oct. 14-8:30a.m.	Thurs. Oct. 15-8:30a.m.
Fri. Oct. 30	Tues. Oct. 27	Wed. Oct. 21-8:30a.m.	Thurs. Oct. 22-8:30a.m.

The Chatham Christian School Society
will host an

Appreciation Dinner on Saturday, November 14, at 6:30 p.m.

in honour of our
retiring principal
MR. JOHN POSTMA
who has served our school
30 years

We extend an invitation to all friends, colleagues, former staff and students to attend this celebration. Tickets may be obtained at either the elementary or high school or by contacting:

Greta Vanderveen
R.R.#4, Blenheim, ON N0P 1A0
Telephone: (519) 676-4194

Tickets are \$10 per person to be purchased before Nov. 1.

When School Meets Government: A Christian Response

A conference to explore how Christian school supporters can deal with Ontario's changing educational landscape.

Speakers and Topics:

Dr. Paul Marshall, Institute for Christian Studies. "A Christian view of the State, and Implications for Its Role in Education."

Mr. Gerald Ensing, Assistant Inspector of Independent Schools, British Columbia. "Making Principles Work in School-Government Relations."

Mr. Bryan Finlay, of Weir and Foulds, Barristers and Solicitors, Toronto. "This is the Law: The Legal Framework and Legal Prospects of Independent Schools in Ontario."

Issue Workshops:

An opportunity to deal with principles and policies in several areas relevant to school-government relations: (i) Curriculum goals, (ii) administrative structures, (iii) teach certification, (iv) employment practices, (v) evaluation, (vi) admissions.

November 2 and 3, 1987
Five Oaks Centre, Paris, Ontario

For more information, contact:
Institute for Christian Studies
229 College St., Toronto, ON M5T 1R4

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Calendar of Events

- Oct. 17** Organ concert by virtuoso organist Andre Knevel at 8 p.m., Christ Church Cathedral, James St., **Hamilton, Ont.** Tickets at the door.
- Oct. 17** St. Thomas & District Male Choir "Crescendo" Concert in United Church, **Kincardine, Ont.**, at 7:30 p.m.
- Oct. 17** All-Ontario Diaconal Conference Annual Meeting at John Knox Christian School, **Brampton, Ont.** Keynote speaker: Rev. Jack Vos. Fifteen workshops and five info. sessions. \$10 registration. Call Ben Vanderzande at (416) 937-0418 for more information.
- Oct. 20** Lint Grol speaks at the Burlington Public Library (Dutch Day), **Burlington, Ont.**
- Oct. 21-Nov. 11** Educational seminars on "anger" to be held Oct. 21, 28, Nov. 4, 11, led by Jan Anne Murray at Christian Counselling Services, **Toronto, Ont.** Sessions are from 7:30 till 9 p.m. Tuition \$95.00. For info. call (416) 489-3350.
- Oct. 22** Musical variety evening sponsored by Ontario Chr. Teachers' Assoc., from 7:30-9 p.m. in the auditorium of Redeemer College, **Ancaster, Ont.**
- Oct. 23** Adoramus Maranatha Choir from Hamilton & York in concert in **Barrie, Ont.** Watch for announcements.
- Oct. 23** The King's College Annual Membership Meeting at 8 p.m. at the college, **Edmonton, Alta.** Speaker: Rev. Bastiaan Nederlof.
- Oct. 24** Adoramus Maranatha Choir from Hamilton & York in concert in **Orangeville, Ont.** Watch for announcements.
- Oct. 24** Netherlands Bazaar from 10 a.m. to 10 p.m. in Thornhill Community Centre, 7755 Bayview Ave., **Toronto, Ont.**
- Oct. 24** 1987 Holy Spirit Conference at Redeemer College, **Ancaster, Ont.** For info. contact Christian Communications Centre, P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone (416) 890-3222.
- Oct. 24** Reunion Voormalig Bataljon Friesland, **Vliegbasis Leeuwarden, The Netherlands.** For info. contact Jan De Vries, 2 White St., Apt. 315, St. Catharines, ON L2N 1Z2, or phone (416) 935-8266.
- Oct. 24** Fundraising dinner at 6:30 p.m. at Smithville District Chr. High School featuring "The Ambassadors." Help support SDCH and order your tickets at \$17.50 from the school before Oct. 14.
- Oct. 24** 25th anniversary celebration evening of Oshawa's Immanuel Christian School at 7 p.m. at Henry Street High School, **Whitby, Ont.** Oct. 25: Service of Praise with Rev. Henry De Bolster delivering keynote; Oct. 26: Grandparents' Day; Oct. 28: open house. For info. call Shirley Verkuyl (416) 725-8812 or Wilma den Boer (416) 985-8278.
- Nov. 3** Choir and organ concert by the O.C.M.A. directed by Leendert Kooij. Special guest organist: Klaas Jan Mulder. At 8 p.m. in Central Presb. Church (Charlton & Caroline), **Hamilton, Ont.**
- Nov. 6** Choir and organ concert by Leendert Kooij's O.C.M.A. and organist Klaas Jan Mulder. At 8 p.m. in St. James Cathedral (Church St.), **Toronto, Ont.**
- Nov. 7** Choir and organ concert by Leendert Kooij's O.C.M.A. and organist Klaas Jan Mulder. At 8 p.m. in George St. United Church, **Peterborough, Ont.**
- Nov. 7** Sarnia Christian School Annual Bazaar and Auction, at 1273 Exmouth St., **Sarnia, Ont.** (afternoon and evening).
- Nov. 7** Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster, Ont.** The two-~~man~~ **CANCELLED** organ from Heerde, The Netherlands, will be played by virtuoso **ORGAN NOT READY** Teeuwssen, Redeemer's new Assistant Professor of Music.
- Nov. 7** Community Fall Concert with three local choirs, organ, piano, and congregational singing. At 8 p.m. in Providence CRC, **Beamsville, Ont.** Tickets at the door: \$4 adults, \$3 seniors and students.
- Nov. 7** Inauguration of Dr. Wm. Rowe at Knox College, U of T, **Toronto, Ont.** Starts at 3 p.m. Celebration evening for the ICS at 7 p.m. at TDCH, **Woodbridge, Ont.** with speaker Rev. Jacob Eppinga of "Cabbages & Kings" and dinner.
- Nov. 7** Children's Fashion Show and Giant Bazaar and Auction of John Calvin Christian School at First CRC, 287 Water Street, **Guelph, Ont.** All the fun starts at 2 p.m. Everyone welcome!
- Nov. 8** Annual Hymn Sing at 8:15 p.m. in Covenant CRC, St. Catharines, Ont. with organist Andre Knevel and the Covenant Brass Band.
- Nov. 13** CCEF 12th Anniversary Rally at John Knox Christian School, **Brampton, Ont.** Co-sponsored by TDCH (in conjunction with its 25th anniversary) and area-Christian schools. Feature speaker: Rev. John D. Hellinga.
- Nov. 14** Back to God Hour Rally at 7:30 p.m. in Redeemer College Auditorium, **Ancaster, Ont.** Dr. Joel Nederhood will speak on: "Free to Live."
- Nov. 14** Fifth Annual All-Ontario Calvinette & Cadet Conference at Woodland Chr. High School, **Breslau, Ont.** For info. call Audrey Boersma (519) 237-3436.
- Nov. 20** Informal evening with Back to God Hour's Rev. Bassam Madany at 8 p.m. in Maranatha CRC, **Cambridge, Ont.** Opportunity for discussion.
- Nov. 21** Back to God Hour Rally at 8 p.m. in St. George's Anglican Church, **Guelph, Ont.** Speaker: Rev. Bassam Madany. Music: Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
- Nov. 21** Arts & Crafts Festival at TDCH, **Woodbridge, Ont.**
- Nov. 28** Organ Concert at Mountainview CRC, **Grimsby, Ont.** at 8 p.m. featuring organist Andre Knevel and Heather Kikkert, soprano. Free will offering.
- Dec. 3** CCEF 12th Anniversary Rally in First Chr. Ref. Church, **Sarnia, Ont.** Co-sponsored by Sarnia Chr. School (in conjunction with its 30th anniversary) and other area-Christian schools. Feature speaker: Rev. John D. Hellinga.
- Dec. 12** Christmas Choir & Organ Concert at 7:30 p.m. in Central Church, 482 Dundas, **London, Ont.** featuring organist Andre Knevel, pianist Roger Admiral and four London-area choirs forming a massed choir of 135 voices. Free will offering.
- Dec. 19** Christmas concert at 8 p.m. in Trinity United Church (Church & Division), **Bowmanville, Ont.** by Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.

Church news

Christian Reformed Church

Called
— to Jubilee Fellowship, St. Catharines, Ont., Cand. Robert Hogendoorn.
— to Trinity, St. Catharines, Ont., Rev. John Sittema of First, Pella, Iowa.

Declined
— to Orillia, Ont., Rev. Jerry Hoytema of [New Street] Burlington, Ont.

Address change
Rev. Gerard Ringnalda, 3 Cathcart St., Willowdale, ON M2M 1E8; 416-229-4610.

Ringnalda was recently installed as a hospital chaplain by Classis Toronto. Those hospitalized in Toronto may contact him at the number above or at 705-325-7056. (See story in this issue)

Did you know that you can publish a brief announcement of upcoming events **FREE** in C.C.'s calendar? Send your information to: Calendar of Events, Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.
Calvinist Contact reserves the right to edit all events items and/or refuse their publication. Items are published as space permits.

Fifth Annual
Senior Citizens Day

at
Redeemer College
Thursday, October 29th
Registration 10:00 a.m.

Lunch will be served at \$6.50 per person
If you would like to join us, please register
by calling the college at (416) 648-2131
Join us for a day of worship, fellowship and fun!

Enter the CRWRC
World Hunger Giving
Calendar Contest!

1988						
	S	M	T	W	T	F
OCT	24	25	26	27	28	29
NOV	1	2	3	4	5	6
	7	8	9	10	11	12

1. Youth ages 5-18 are invited to enter individually or as a class.
 2. Entries will be judged in three age groups: 5-8, 9-12, 13-18.
 3. Each group-winner will receive \$21.
 4. The World Hunger Giving Calendar covers three weeks (21 days) leading up to and including World Hunger Week of 1988, Nov. 7-13.
 5. On a sheet of paper write a hunger-related giving idea for **each day** from Oct. 24 through Nov. 13, 1988. For example: Children can't learn well if they're always hungry. Give 3¢ for each food you ate for breakfast today.
 6. Send your 21 ideas with your name, age, and address by Nov. 30, 1987, to CRWRC, 3475 Mainway, Burlington, ON L7M 1A9.
- Winners will be notified by Jan. 29, 1988. All ideas may be used by the Christian Reformed World Relief Committee in its World Hunger Program for the poor of 25 countries.



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DR. WILLIAM ROWE
SATURDAY, NOVEMBER 7, 1987

2:00 PM at KNOX COLLEGE CHAPEL
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INSPIRATIONAL EVENING
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CELEBRATION
at the Toronto District Christian Highschool
7900 Kipling Avenue, Woodbridge, Ontario.
NOVEMBER 7, 1987

7:00 PM — Fellowship
7:30 PM — Dinner
Guest Speaker — REV. J. EPPINGA
Banner Columnist

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Dutch



Kommentaar met Op het nippertje een knipoog

Herman de Jong

Het was bijna misgegaan met onze woningruil. Maar op het laatste moment kwam er schot in. We hadden ons opgegeven bij meneer de Ruiter van de "Uit-Thuis" organisatie in Drachten. Woningruil gaat eenvoudig niet als je geen bemiddelingskantoor hebt. Natuurlijk moet dat een betrouwbaar kantoor zijn. We waren bij "Uit-Thuis" aan het goede adres.

Het duurde een paar weken voordat we iets van Dhr. de Ruiter hoorden. Een woningruilbemiddeling neemt natuurlijk wel even de tijd. Per slot van rekening moet je iemand in Holland vinden die geïnteresseerd is in ons huis in Jordan Station, terwijl ons verzoek om een huis nabij de stad Groningen de spoeling natuurlijk wel wat dunner maakte.

We hadden bijna de hoop opgegeven toen de telefoon ging. Het was mijnheer de Ruiter. "Slecht nieuws, mensen! Ik heb me ontzettend voor jullie ingespannen, maar tot dusver is er niemand op komen dagen om met jullie te ruilen. Maar geef de hoop nog niet op, want op het laatste moment heb ik nog een advertentie in ons organisatieblad gezet!" We hoorden van de Ruiter dat huisruil in Europa zich zeer ontwikkeld had.

Dat mag ook wel, want de

rechtgeaarde Nederlander heeft gedurende de zomer geen rust in het zitvlak. Nederland is maar een klein landje, je bent daar natuurlijk gauw uitgekeken en dan trek je over de grens. Terwijl wij deze zomer in Nederland verbleven, waren er 5½ miljoen Nederlanders in het buitenland. Een grote Franse snelweg zat dusdanig verstopt met Hollandse auto's en caravans, dat de Queen Elisabeth nabij de Burlington brug gedurende de spitsuren er kinderwerk bij leek. En maar op de toeter slaan in Frankrijk! Alsof die arme Fransen het konden helpen. De Nederlander ruilt huizen over de gehele wereld, maar Holland-Canada staat nog in de kinderschoenen. Ook de prachtige advertentie die meneer de Ruiter geplaatst had (riante woning; omgeven door fruitbomen enz.) richtte niets uit

Nu hebben mijn vrouw en ik veel zegeningen ontvangen in Canada. Echt hoor! Natuurlijk ook wel eens een teleurstellingje zo af en toe. Een dak dat lekt door de plafondlamp in onze logeerkamer en het waterbed nog wateriger maakt. Een auto die opeens vier nieuwe banden vereist, terwijl de ontzettend hoge verzekering (we hebben zo'n joch van onder de twintig) nog niet eens betaald is. Ach, het leven

is niet altijd rozegeur en maneschijn. Maar die teleurstellingjes hebben ons gestaald! Wij kunnen tegen een stootje! Ook het feit dat huisruil niet zo gemakkelijk was als wij wel gedacht hadden, deed ons niet in zak en as zitten. Ik zei heel ernstig en vroom: "Het heeft niet zo mogen zijn, meid!" "Toch jammer," zei mijn vrouw, "het zou zo leuk geweest zijn."

We stonden klaar om "ons Moe" een brief te schrijven met de opdracht om op onze rekening nog maar es een 10 cm. dik schuimrubber matras te kopen bij de Hema, zodat we niet been door vel in Canada terug zouden komen. Het zou wel weer schikken. We hebben ons al zo vaak moeten schikken in ons emigranten-bestaan

Laat nu een week later de telefoon weer rinkelen. Ik hoorde het meteen: dat is Holland. Zei tegen m'n wederhelft: "Pak jij het maar aan. Ik ben al wat doof en een gesprek met iemand zo ver weg doet mij het zweet bij de rug omhoog kruipen." Bovendien heeft dit afschuifstelsel het voordeel dat de boodschap tot in de kleinste puntjes doorkomt bij haar, die me anders van vaagheid en onnauwkeurigheid beticht zou hebben, had ik zelf de hoorn ter hand genomen.

Het was Holland. Ik zag het aan haar gezicht, waarop een intens-blijde trek verscheen. Zo keek ze toen ze mij voor het eerst ontmoette Even bedekte ze het mondstuk met haar hand en fluisterde: Vries, Drente!

Enthousiast stond ze die meneer in Vries te woord. Natuurlijk moest ze ons huis omschrijven. Terwijl ik tegen de achterkant van een stoel die broodnodig bekleed moest worden aankeek, toen naar de logeerkamer snelde om een emmer op het waterbed te plaatsen (want ik zag een wolkbreuk voorbij schuiven), werd onze woning een huis met een heel, heel grote tuin nee, een buitenverblijf met zwanen in een vijver ... nee, beter nog, een paleisje met leuke zitjes in alle slaapkamers en een langlijvige dachshund voor de haard.

Maar owee, ik zag mijn vrouw's gezicht ineens betrekken. Och, wat jammer! De vakantietijd van deze mensen in Vries viel niet samen met onze vier weken in Holland. "Tja, niets aan te doen, hè," hoorde ik haar zeggen, "we kunnen onmogelijk onze vliegdata veranderen."

Och, och, wat een teleurstelling!! Het mooie dorp Vries nog wel, tien minuten van de stad waar moeder woonde. Een villaatje om te zoenen, gelegen aan een vennetje waarin eendjes zwommen.

Verslagen zaten we bij de keukentafel weer rinkelde de telefoon. Ik zei amechtig: "Zal de verzekeringsman zijn die bekommerd is om onze nog-niet-betaalde premie, praat jij maar even met hem." Haar veelbetekenende blik deed mij echter naar de hoorn reiken. Tot mijn grote verbazing was het: Meneer X uit Vries! "Meneer de Jong," zei hij, "ik heb daareven es met mijn vrouw gesproken, en nu wil het geval dat wij twee weken op de hondjes van onze vroegere burens in

Berculum moeten passen. Ons huis in Vries staat dan toch leeg, en we heten jullie van harte welkom tenminste als wij het volgend jaar twee weken in jullie huis in Canada mogen doorbrengen. Afgesproken?" "Fijn hoor, we maken graag gebruik van uw aanbod!"

Vrouwlief keek mij vragend aan. "Wat was dat nou?" Ik vertelde haar dat we onze huisruil aan twee Berculumse keffertjes met gebreide jassies aan te danken hadden.

Oh, wat was ze blij. Maar ook weer een vooruitziende blik, hè? "Waar moeten wij dan het volgend jaar naar toe?" Ik zei, "We zetten gewoon een advertentie in C.C. om onszelf aan te dienen als hondenoppassers. En als dat niet lukt hebben we ook nog kleinkinderen."

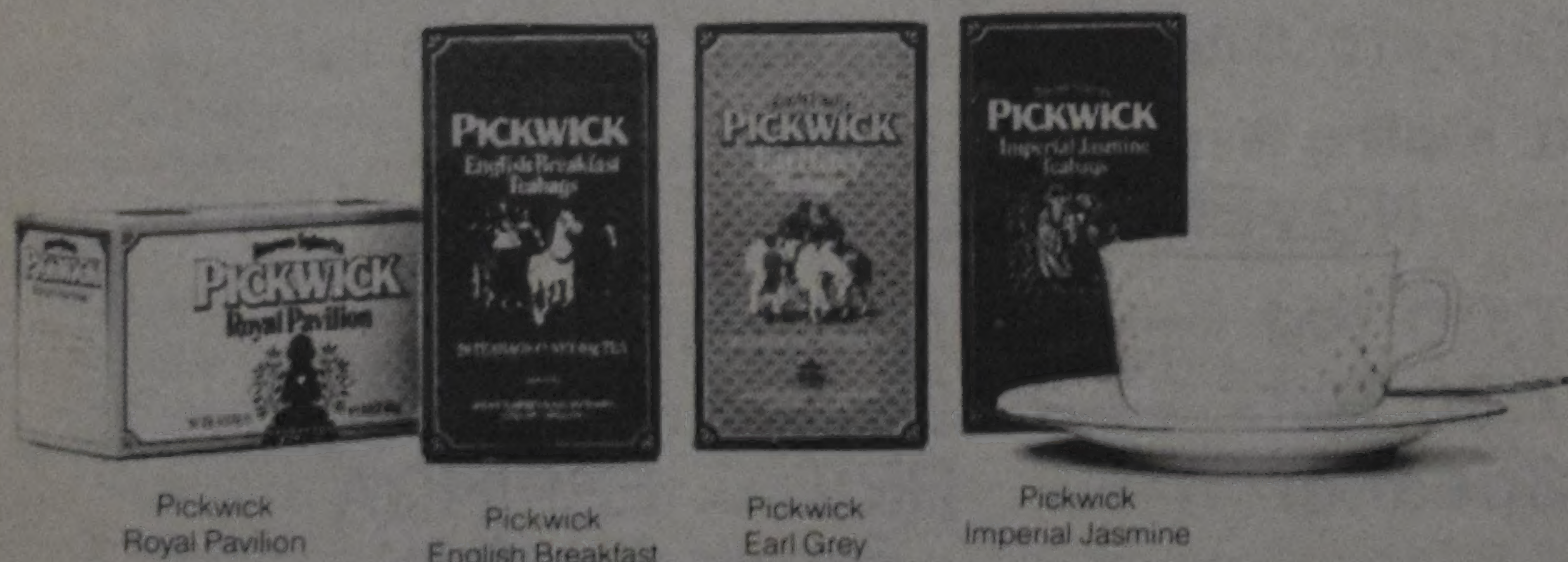
En zo hebben we een paar heerlijke weken in Vries doorgebracht. Maar daarover graag de volgende keer. Indien ik een avontuurlijke drang in u heb wakker gemaakt; indien u denkt dat zo'n huisruil ook wel wat voor u zou zijn, bel of schrijf mijn vrouw dan maar om inlichtingen. Uit puur enthousiasme is ze agente van de organisatie "Uit-Thuis" geworden. U kunt lid worden van deze organisatie en dan krijgt u geregeld het informatieblad toegestuurd. Voor u het weet, logeert u volgend jaar dicht bij Pake en Beppe, vader of moeder, of kortaf Pa en Moe. "You will like it!" Mijn vrouw woont ook in Jordan Station, R.R.1, LOR 1S0 (Laat Ons Ruilen, Immer Satisfactie Overall) tel: 416-562-7478.

Herman de Jong woont in Jordan Station, Ontario.

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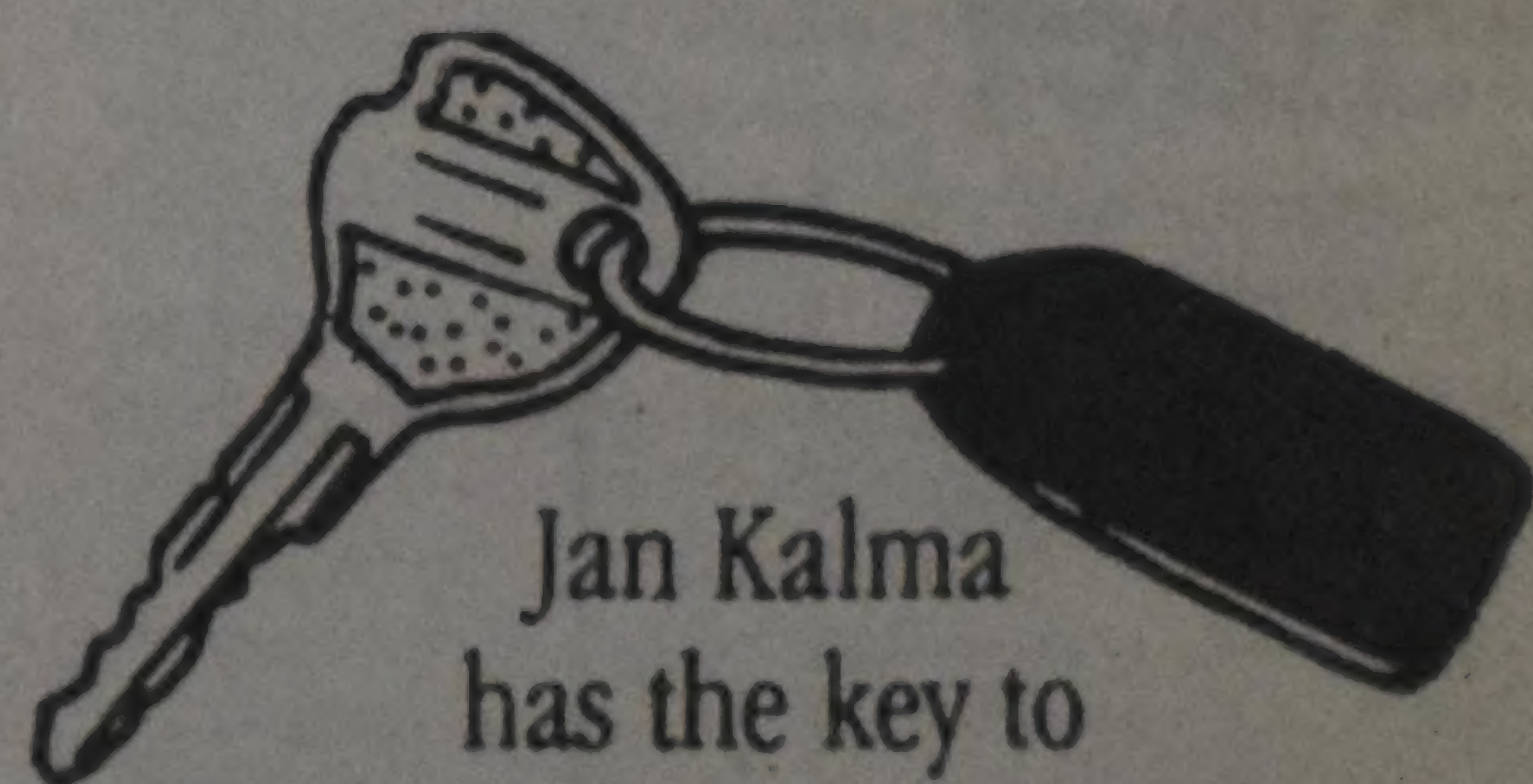
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Predikant voor de hele gemeente

J.G. Arensman

"Ik wil bij geen enkele groep behoren. Ik wil middenorthodox zijn, al vind ik dat woord bepaald niet mooi. Ik zou het zo willen zeggen: ik voel me innerlijk verbonden met het belijden van de kerk."

Mijn vrouw heeft weleens tegen me gezegd: "Op jouw grafsteen moet Zondag 1 van de Heidelbergse Catechismus komen te staan." Ik voel me wezenlijk verbonden met de drie Formulieren van Enigheid. Of ik de Dordtse Leerregels misschien een beetje te speculatief vind, is een tweede, maar in ieder geval vind ik Gods uitverkiezing een zeer wezenlijke en zeer troostrijke zaak."

Deze belijdenis komt uit de mond van de 72-jarige prof. dr. A.J. Bronkhorst in een gesprek met Nick Scheps in zijn maandblad "Kerkelijk Magazijn." En nog meer wijze en waardevolle woorden komen er uit de mond van deze hervormde hoogleraar, die de kerken gedurende vijftig jaren op allerlei terrein werkelijk "gediend" heeft. In elk geval waardevol genoeg om er ook voor de lezers van ons blad wat van "bije te rapen": volle rijpe aren!

Verkiezing — en de verwerping dan?

Is de leer van de uitverkiezing alleen maar een bron van troost? Ze betekent toch ook verwerping?

Ja, maar dat is een logisch probleem. De theologie mag zich niet laten ophangen aan logische problemen. Als er een verkiezing is, worden degenen die niet uitverkoren zijn, verworpen, dat is logisch, dat begrijp ik ook wel. Maar God gaat mijn logica te boven. Behoort de "eeuwige verwerping" werkelijk bij de Bijbelse verkondiging? (N.B. De Generale Synode van Sneek 1969/70 van onze Gereformeerde Kerken heeft uitgesproken dat "de in de passages van de Dordtse Leerregels beleden verwerping van eeuwigheid niet op duidelijke gegevens van de Heilige Schrift is gefundeerd - jga).

In mijn pastoraat, zeker in de grote stad, ben ik vaak in aanraking geweest met mensen, die van het geloof niets (meer) wilden weten. Daarmee kun je het moeilijk hebben, vooral als je bij begravenissen wat moet zeggen. Maar dan heb ik altijd gedacht: Ik heb toch niet het laatste oordeel uit te spreken, is dat in Gods handen niet veel veiliger?

Toch ga ik niet uit van de algemene verzoening. De prediking daarvan is mij ook niet opgedragen. De boodschap is: Geloof in de Here Jezus Christus en gij zult behouden worden.

Wie niet in de Zoon gelooft?

Natuurlijk ken ik de tekst: "Wie in de Zoon gelooft heeft eeuwig leven; doch wie aan de Zoon ongehoorzaam is, zal het leven niet zien, maar de toorn Gods blijft op hem." (Joh. 3:36) Dat is een heel ernstige waarschuwing: Ga er niet aan voorbij! Maar ik ga niet zover dat ik nu al ga vertellen wat God in de eeuwigheid zal gaan doen. Wat wij van God in Jezus Christus hebben mogen leren kennen en leren ontdekken, dat is Zijn liefde. God is liefde. Zo heeft Hij zich in Jezus Christus geopenbaard. Dat betekent natuurlijk geen zoetsappigheid, dat begrijp ik ook wel. Die liefde is "heilige liefde." Maar hoe God liefde zal zijn, dat weet ik niet. Ik zie nergens de opdracht om mensen te gaan vertellen dat hun man of vrouw

voor eeuwig verloren is gegaan. Als het ongelof van velen, vooral in de grote stad, mij benauwde, dacht ik altijd: God is meerder dan ons hart. (vgl. 1 Johannes 3:20)

Ook de mensen die zich niet om Hem bekommeren, zou ik aan niemand liever toevertrouwen dan aan Hem. Ik vertrouw ze aan Hem veel liever toe dan aan de ouderlingen, die Maarten 't Hart in zijn werk beschrijft. Ik mag op deze vragen geen antwoorden geven, die de Heer alleen zelf maar geven kan. Hij ziet het hart aan, ik niet.

Predikant voor de hele gemeente!

Ik heb me nooit zo voor bepaalde richtingen willen uitspreken. Ik wilde predikant zijn voor mijn hele gemeente, en niet alleen voor een deel ervan. Ik

wilde als predikant niet met een partijvlag gaan zwaaien, die sommigen aantrekt en achter mij aan doet lopen, maar anderen precies de andere kant doet opgaan. Dat heeft altijd heel sterk voor me gewogen.

Op een conferentie, waar het ging over de Goede Herder, zei mijn leermeester eens het volgende over de taak van de herder: De herder moet drie dingen doen: a. hij moet de kudde brengen waar het voedsel is; b. hij moet de kudde bij elkaar houden; c. hij moet als het nodig zou zijn ook zelf zijn leven voor de schapen willen inzetten. Dat heb ik altijd onthouden. Ik denk nu aan het tweede: het is de taak van de herder de kudde bij elkaar te houden. Het is niet de taak van de predikant zich zo te profileren, dat verschillende gemeentelieden het gevoel hebben dat hij

hun dominee niet meer is, omdat ze het niet meer met hem eens kunnen zijn.

Ik denk daarbij dan aan de "eigen gemeente" en niet aan de hele kerk. Een bepaalde gemeente had mij uitgekozen om haar predikant te worden. De grote vraag is daarbij: Waarmee bevordert je de geestelijke eenheid? Alles blijft menselijk onvolmaakt. Je zou zo graag willen dat het in de kerk anders ging. Maar ik zou werkelijk niet weten waar er in de wereld een kerk is waarvan je zeggen kunt: daar gaat nu alles precies zoals het gaan moet en daar zijn ze het allemaal met elkaar eens. Laten we dankbaar zijn, dat we ook in "de anderen" medechristenen ontmoeten, zij het niet helemaal in een pakje van precies dezelfde snit als het onze!

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Friends of God

Wayne Brouwer

Judas (2)

Acts 1:15-20

Why did Judas betray Jesus? What motive could he have had?

Was it greed? After all, he received 30 pieces of silver for his deed. But actually, that's a very small sum, merely the price of a common slave on the marketplace auction block. Besides, in the long run, it would mean the loss of his treasurer's job, and that would cost him more than the 30 pieces of silver he gained through selling his friend. And think too, of the fact that Judas later threw the money on the floor rather than have it burn a hole in his pocket, surely not the action of a greedy person.

Was Judas' motive perhaps jealousy? He was obviously an ambitious man. But somehow Peter, James and John had managed to get closer to Jesus. They were his "special" friends. Maybe Judas felt he was more competent than they, and rightfully deserved their privileged spots. But what could he gain by betraying Jesus? Should he not find a way to get rid of those three rather than the one who alone could elevate him to a more prominent role in the coming of the Kingdom?

Religious patriot

Some years ago a Jewish rabbi named Jacob Golub wrote a history book for high school students called *In the Days of the Second Temple*. He outlined the story of the Jewish people from the 6th century B.C. through the time of Jesus. In his version of the account of Jesus' passion, Judas is not a traitor, but a patriot who was rightfully defending the religious order of the day against the threat of Jesus' teachings. Jesus was a religious freak who had begun well, but was becoming hypnotized with his own success, and was actually starting to build a new religion of his own. The masses were beginning to crowd around Him, following Him on a course at sharp odds with the meaning of religion as Judas knew it. Only the destruction of this crazed fellow would bring people back to their senses. Jesus had to die in order to save religion!

Perhaps Rabbi Golub has a point here that ought to be taken more seriously. Think for a moment of the parallels between Judas and the apostle Paul. Both were fanatic nationalists, fired with patriotic zeal. Both had inside friendships with the religious leaders in Jerusalem. Both had a holy commitment to the religious traditions of the day, and were even willing to kill others in order to protect pure faith. Both saw the dangerous implications of Jesus and his teachings, and were determined to shut up this new religion. Almost too late, in Judas' mind, the dynamite of Jesus' teachings became clear. Where Paul was caught up to see their value, Judas could only see the dangers. In the end, Paul was converted, while Judas remained committed to the old order.

No stranger

Judas is a consciously religious man, one who appreciates the order and stability of his faith. He is willing to go to worship services, sing the songs, join the choir, pay toward the budget, send his children to the religious school, fill his conversations with pious talk and his days with good deeds. But Jesus comes as a threat to him. Jesus says that "being religious" is not enough. Jesus unmasks the depths of sin in his heart, and forces him to choose between personal success and the forgiveness of grace. In the end, Judas' deeply religious faith was the expression of his own self-confidence, and that was something he could not ultimately give up.

Judas is no stranger to us. He is neither a puppet in the hands of Satan or God, nor merely a deluded fanatic. Rather, in typical human fashion, he desperately tries to hide himself from the blinding light of the Son. But the agony of the story is that he tries to do so with the inadequate righteousness of his own religious devotion. And, as Luke indicates, the bloody end is his own.

What religious shrines are you building? Are they symbols of your own goodness, or the expressions of faith which knows only grace? Remember, Judas is one of us, probably much closer than the person next door!

Wayne Brouwer is a pastor of First Christian Reformed Church in London, Ontario.

Christian life

Supernaturalist deception

Miracles or Magic? by André Kole and Al Janssen. Eugene, Oregon: Harvest House Publishers, 1987. Paperback, 190 pages. \$8.50. Reviewed by Robert VanderVennen.

This book is a fascinating exploration of the relation of the natural and the "supernatural." André Kole is one of the world's leading illusionists or "magicians" and an evangelical Christian who works closely with Campus Crusade. He is in a unique position to examine the truth or falsity of claims of the miraculous and paranormal.

We know that God works constantly through his created world in ways we experience with our senses. We also know that God is not limited to working in those ways, and to revealing himself to us in those ways. God is outside of our tangible world as well as within it. That is what we mean by supernatural.

It is in supernatural ways that God works miracles, which are well documented in the Bible. But what about miracles today? How are we to identify them, and how can we sort out the fake from the true?

As a master of illusion, Kole is fascinated by this question, especially because he sees much that parades as supernatural that is fake. In this book he tells us about his conclusions after close study of such claims as mind reading, UFOs, extrasensory perception, foretelling the future, mysteries of the Bermuda Triangle, faith healing, and more. His general conclusion and advice to us is to be aware that there is more fake than fact in these mysteries and claims of the supernatural. He says, "Sensational stories of mysterious events usually lose their mystery under careful

investigation."

He cautions us also to be extremely skeptical of demonstrations of faith healing and special mysterious powers claimed by the more sensationalist evangelistic faith healers. Too much of this preys on the gullible and some of the worst rely on hidden microphones for messages that make them seem to have a pipeline from God.

Yet the book is not cynical and does not invite us to reject the supernatural. The closing chapters carry a strong evangelistic appeal, and evidently Kole spends much of his energy leading evangelistic meetings, often for Campus Crusade for Christ.

For me one of the strongest messages of the book is to remind us of how much we trust

other people for information that shapes our attitudes. How much of the information that you and I believe and act upon have we been able personally to verify as true? Very, very little. We trust others for its truthfulness. We do need to be more ready to challenge information that seems strange, and to recognize that all of us have a strong urge to believe what we want to believe, even if it is implausible.

I greatly enjoyed reading this book, and recommend it to you if you are interested in these things. It is available from Mitchell Family Books in North York, Ontario, and can be ordered at local bookstores. The 1987 edition is a re-issue of the same book published in 1984 under the title *From Illusion to Reality*.

Miracles or Magic?

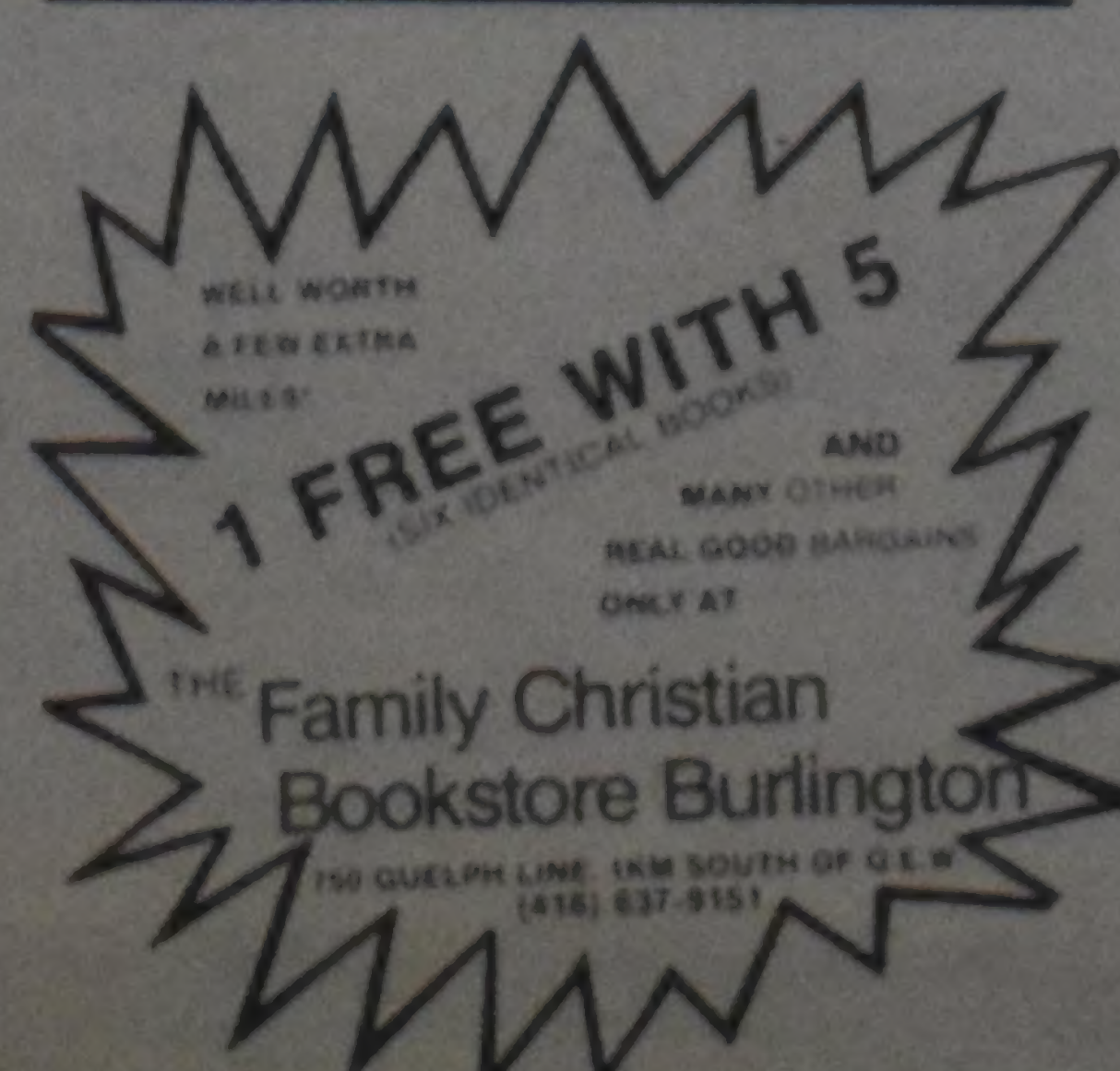
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